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ABSTRACT

This teacher's kit contains a series of lessons on black history that can be integrated into regular 8th- and 11th-grade American history courses. Each lesson includes a student card containing basic reading material, with appropriate activities, and a teacher card providing additional information and/or suggestions for class discussion. Although the coverage of black history is not comprehensive, 37 lessons are included: Prejudice; Semantics Is the Name of the Game; Great Civilizations of Africa; Explorers; Slave Trade; Servitude in the New World; The Two Benjamins; The Constitution and the Negro; Jefferson on Slavery; The Story of Joseph Cinque; Plantation Life; The "Free" Negro; Negro Resistance to Slavery; The Abolition Movement; The Underground Railroad; The Negro in the Civil War Era; Lincoln on Slavery; Reconstruction and the Negro; Products of Reconstruction; Status of the Negro in 1877; Education for the Negro; The Black Church; The Black Cowboy; Who Is Jim Crow?; Booker T. and W.E.B.; The Niagara Movement; Migration of the Negro; The Various Lives of the Ku Klux Klan; Harlem Renaissance; The Depression and the New Deal; Brown vs. the Board of Education of Topeka, Kansas; Non-violence; Branches of Freedom; The Black Muslims; The Black Panthers; Status of the Black in the Service; and The Black American as Scientist and Inventor. (GC)

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THE NEGRO IN AMERICAN HISTORY

A SERIES OF EPISODES

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THE NEGRO IN AMERICAN HISTORY

A SERIES OF EPISODES

PREFACE

Recent years have produced a flood of materials relating to the role of the Negro in American history. Even so, readily available and appropriately organized factual information for classroom use is hard to find. To meet this need, this kit has been designed containing a series of lessons which can be integrated into eighth and eleventh grade American history courses. For maximum effectiveness the design team recommends its use, where applicable, throughout the year—rather than one day per week or as a separate unit in black history.

Each lesson or episode includes (1) a student card containing the basic reading material with appropriate activities and, (2) a teacher card providing additional information and/or suggestions for class discussion. These lessons are arranged in chronological order, but this arrangement is not intended to limit their use; they can be easily rearranged to suit a topical approach or any of a variety of teacher options.

The kit is obviously limited in coverage and is only a beginning so far as the story of the Negro in American history is concerned. Eighty-seven topics were originally considered for development, but the restricted time and personnel available limited the number that could be selected for immediate attention to thirty-seven. These lessons are listed in the Table of Contents.

Other topics, omitted for the present, included: "The Negro and the Declaration of Independence," "Andrew Jackson and Slavery," "The Life and Times of Frederick Douglass", "Freedom Documents:", "The Negro Soldier on the Frontier", "The Urban League," "The Garvey Movement," "Blacks in Politics," and many others including a series of lessons depicting the role of the Negro in each of the major wars in which the United States has been involved.

The project presented or reported herein was performed pursuant to a Grant # (OEG-4-71-0216) from the U. S. Office of Education, Department of Health, Education, and Welfare. However, the opinions expressed herein do not necessarily reflect the position or policy of the U. S. Office of Education, and no official endorsement by the U. S. Office of Education should be inferred.

There are, of course, numerous materials available in the area of black history. These vary widely in quality and content, but the design team believes that every teacher should have a copy of and be familiar with the following:

Lerone Bennett: *BEFORE THE MAYFLOWER*

John Hope Franklin: *FROM SLAVERY TO FREEDOM*

William Katz: *A TEACHER'S GUIDE TO AMERICAN NEGRO HISTORY*

C. Eric Lincoln: *THE NEGRO PILGRIMAGE IN AMERICA*

Benjamin Quarles: *THE NEGRO IN THE MAKING OF AMERICA*

We gratefully acknowledge the kind assistance in this project of Mr. Akbar Mohammed, Director of the Afro-American program at Vanderbilt University, Dr. Norman Greenberg, Professor of Anthropology at Peabody College, and Mr. Arna Bontemps, distinguished Negro author and historian.

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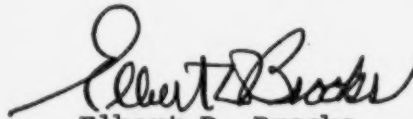
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Metropolitan Public Schools

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Curriculum development is an ongoing activity offering much potential for the improvement of the learning environment. This guide focusing on black history represents an important step in this continual effort to revise, update, and improve learning opportunities.

Many critics of modern curricula have suggested that black history has not received enough attention in traditional history texts. Appropriate attention to the role black Americans have played in the development of our nation offers many opportunities for the expansion of the broad concepts all students need in order to understand, appreciate, and participate in the American way of life. This guide, designed as a resource for teachers, is to be integrated into the regular curriculum. I commend this guide to you and hope that it will be utilized in all American History classrooms.



Elbert D. Brooks
Director of Schools

PREJUDICE Teacher Card

1

VOCABULARY

antisocial	hostile to the well-being of society
minority	a part of a population differing from others in some characteristics and often subjected to different treatment
prejudice	having an opinion or making a judgment about someone without getting all the facts (or regardless of the facts)
society	a community, nation, or broad grouping of people having common tradition, institutions, and collective activities and interests
status	a position or rank in relation to others

QUESTIONS FOR DISCUSSION

1. Refer to lessons on "Slavery in the Americas", "Plantation Life", and "Jim Crow Laws", for information showing that slavery and segregation of the Negro following slavery kept the Negro in an inferior position in our society. Denial of education, marriage, etc., to slaves produced some of the problems we are faced with solving today.

2. Try to have many different minority groups investigated. Encourage students to be specific. The character's name with a brief description and the source of information should be included. Students may want to challenge and discuss fully the findings of the class.

3. Discuss typical nationality jokes and the stereotype involved.

4. Emphasize the point that everyone has prejudices, even teachers. You may wish to discuss this question in class, in small groups, or have students write answers for their own benefit. One note of caution: If class members get carried away in explaining old prejudices, they may hurt minority group classmates.

5. More understanding is the key to better human relations at every level; it is the ability to get along in spite of differences.

If we understand ourselves better, it will help us understand others better. We will be better able to get along as we meet each day's situations, helping our common purposes.

Often we tend to believe that our world is superior and the "other fellow" should change his world. By learning about the beliefs and customs of minority groups and genuinely trying to understand rather than denounce, perhaps we can discard some of our prejudices. We must encourage others to discard theirs rather than stand by passively and in effect lend encouragement to the prejudices of others by remaining silent.

The following paragraph may be used as a foundation for discussing the harmful effects of prejudice.

"Some psychologists have approached the problem of the nature of racial prejudice by conducting experiments of the laboratory type. They have con-

cluded that the more prejudiced the individual the less he will be able to modify his behavior when objective conditions require it; that prejudiced individuals have a more constricted range of general interests; that they show less interest and originality in their thinking; that they demonstrate a lower capacity to understand the problems of others; that they have a smaller range of emotional response; that they show less insight into themselves; and that they are generally more inhibited." (p. 17, *Prejudice and Your Child*)

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Clark, Kenneth, *Prejudice and Your Child*, Beacon Press, 1963.

Fietz, Ronald, *The Black American Past and Present*, Hayes School Publishing Company, 1968.

This ditto master book may be used well with many lessons.

Who's Prejudiced, Channing L. Bete Company, 1969.

PREJUDICE Student Card

1

First Boy: "See that boy there by the tree?"

Second Boy: "Do you know him?"

First Boy: "No, but I still don't like him."

This conversation is an example of prejudice, having an opinion or making a judgment about someone without getting all the facts (or regardless of the facts). Some prejudices are neutral, or harmless. An example of neutral prejudice would be the widespread avoidance of horsemeat. Horsemeat would not harm the person who ate it; but neither would his refusal to eat horsemeat damage either the horse or the person. But many prejudices are destructive and negative. Among them are racial, religious, economic, and social prejudices.

These prejudices are destructive because we may dislike or even hate whole groups of people for no reason other than the fact that they have a different skin color or a different religion. We may think that everyone in such a group is alike and fits a certain image. In other words, we may develop a stereotype of how everyone in that group thinks and acts. Stereotypes can never be correct because no large group of human beings can be accurately described in such simple terms.

Are we born with negative prejudices or are they taught to us? Research shows that prejudices are taught to us beginning at a very early age by parents, friends, friends' parents, school experiences, religious influences, and community media (radio and television) also play a part because they are mirrors of society and thus reflect society's prejudices. Many radio and television characters are entertaining, but they are also stereotypes.

To see more clearly how it works, let us study the example of racial prejudices. About eighty percent of the American population have some degree of racial prejudice. As early as age three to five, most children can identify themselves by race and already know which race is preferred by society. Children's attitudes toward a different race are determined not by contact with that race, but by contact with the prevailing attitudes toward that race. It is not the different race but the idea of the different race that influence children. Therefore, myths and stereotypes are continued.

Prejudice hurts the Negro, Jew, Puerto Rican, Indian, Mexican or other minority members because it often leads to feelings of inferiority and self-hatred. Members of the low status group may strike out at the high status group through anti-social behavior. Generally accepted social values that have meaning for accepted individuals have little meaning for those who are rejected by society. Thus some members of a minority group may do unacceptable things not because they were born inferior but because they are made to feel inferior and are treated as inferiors by others.

The prejudiced person in the majority group is also affected. He may develop inner conflicts and guilt feelings because his prejudices contradict the

American democratic creed of brotherhood and equality. He may be building his self-esteem only by looking down upon others; he is distorting reality.

The effects of prejudice on our society are far reaching. Prejudice leads to a great waste of human resources. Many members of minority groups have made outstanding contributions to society and achieved much in spite of prejudice. But society by its prejudices may be depriving itself of valuable contributions from many more. The fears and hatreds that make up prejudice slow down social progress because they are destructive. We must turn instead to the constructive job of finding solutions to our many social problems so that the foundation of our democracy will be strengthened.

QUESTIONS FOR DISCUSSION

1. Some people justify their prejudices against Negroes by saying that all Negroes are inferior. How is this similar to the boy who pushed his playmate into a mud puddle and then complained to his parents that he did not like his playmate because the playmate was so dirty?
2. Choose a minority group in America and find stereotypes of this group in books, magazines, radio and television programs, songs, or movies. Do their stereotypes reflect prejudices? Why or why not? How do these stereotypes compare with reality.
3. Do popular nationality jokes cause prejudices? Why or why not?
4. We all have some prejudices. What prejudices did you have in the past that you later found to be untrue? What are some neutral prejudices that you now have? What are some negative prejudices that you now have?
5. Name some ways that negative prejudices can be eliminated. How can you help?
6. How could the boy mentioned at the beginning of the lesson get rid of his prejudice toward the boy by the tree?

SEMANTICS IS THE NAME OF THE GAME

Teacher Card

2

Note that the word "black" is associated with many negative and inferior terms such as—black lie, black sheep, blackmailed, blackballed.

It is pertinent for the teacher to relate to students the feeling level and to enable teachers to become more aware of their own attitudes toward people of different ethnic groups and of how these attitudes can affect behavior.

The Chitling test by Watts social worker, Adrian Dove, expresses the idea that a high intelligence quotient doesn't recognize intelligence as a built-in cultural bias that discriminates against black children. Tests designed to measure how logically a child can reason often use concepts foreign to the black subculture. Example, a Harlem child who has never handled money or seen a farm animal, might be asked a question that assumes knowledge of quarters and cows.

Dove points out that black children have their own culture and language that "white" tests don't take into account. He then designed his own exam, the Dove Counterbalance General Intelligence Test (the Chitling test) with 30 multiple-choice questions, "as a half-serious idea to show that we're just not talking the same language." The test has appeared in the Negro weekly *Jet* as well as in white newspapers, but mostly it has been floating around underground.

STUDENT ACTIVITIES

Semantics

1. Add to the list given from your own experience.
2. Develop an identification word game with the list.
3. Select several terms and give a rational for their meaning. Do you agree with their accepted meaning?
4. Why do Afro-Americans speak one way to whites and have another accepted vocabulary when communicating within their race?
5. Could slave spirituals with their secret messages be a carry over in black semantics? Give detailed comparisons.

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The New Republic. "The Chitling Test," Adrian Dove.

THE DOVE COUNTERBALANCE GENERAL INTELLIGENCE TEST
(The Chitling Test)

(accepted answers are underlined)

1. A "handkerchief head" is: a) a cool cat, b) a porter, c) an Uncle Tom, d) a hoddi, e) a preacher.

2. Which word is most out of place here: a) splib, b) blood c) gray, d) spook e) black.

3. A "gas head" is a person who has a a) fast-moving car, b) stable of "lace", c) "process" d) habit of stealing cars, e) long jail record for arson.

4. "Down Home" (The South) today for the average "soul brother" who is picking cotton from sunup until sundown, what is the average earning (take home) for one full day? a) \$.75, b) \$1.65, c) \$3.50, d) \$5.00.

5. "Hully Gully" came from a) Filmore, b) Harlem, c) Watts, d) Motor-City.

6. If a man is called a "blood" then he is a a) fighter b) Mexican-American c) Negro d) Hemophile, e) Indian.

7. Cheap Chitlings will taste rubbery unless they are cooked long enough. How soon can you quit cooking them to eat and enjoy them? a) 45 minutes b) 2 hours c) 24 hours

8. What are the "Dixie Hummingbirds?" a) part of the KKK b) a swamp disease c) a modern gospel group d) a Mississippi Negro paramilitary group?

9. "Jet" is: a) an East Oakland motorcycle club b) one of the gangs in "West Side Story" c) a news and gossip magazine d) a way of life for very rich.

10. Breakdown is: a) malfunctioning car b) serious back element c) popular dance d) mental disturbance.

Allow the students to add other quiz items they are familiar with.

SEMANTICS IS THE NAME OF THE GAME

Student Card

2

Ossie Davis, a black actor, views the English language for the black student as follows: . . . "When you consider the fact that thinking itself is sub-vocal speech, in other words, one must use words in order to think at all, you will appreciate the enormous heritage of racial prejudgement that lies in wait for any black child born into the English language. The teacher, good or bad, white or black, Jew or Gentile, the language as a medium of communication is forced, willy—illy, to teach the black child sixty ways to despise himself and the white child sixty ways to aid and abet him in the crime of established prejudices."

An example of derogatory word usage is the one term, blackness, with its one-hundred synonyms distinctly unfavorable — bolt, smut, smudge, sully, becloud, obscure, dingy, musky, low-toned, threatening, frowning, forbidden, sinister, dismal, evil, dirty, unwashed, foul. Another relative word, Negro, has many offensive connotations such as—Negress, nigger, darky, blackman, or Nigrah.

The Negro has developed his own language which expresses his ideas in the slang by which he communicates within his own race of people. The following listing shows some of the black man's vocabulary.

WORDS	INTERPRETATION
1. "Three-D"	dense-dopey-dumb
2. soul	expression with feeling
3. soul food	basic inexpensive food derived from salvery where waste of animals were given to slaves
4. front	an image given to others
5. honkey	white person
6. Miss Ann	white woman
7. jive	to exaggerate
8. do	hair
9. ace	good friend
10. blow-gigs-set	party
11. blow out	Afro hair style care
12. fro	hair style
13. boss	good
14. hog	Cadillac
15. bad	good
16. together	to organize
17. fox	girl
18. happy shop	liquor store
19. hawk	wind
20. The Man or bogie	policeman—government
21. member or Brother	Negro
22. case or dipping	invaded in others business
23. dozen	discussing uncomplementary ones parents
24. slam	jail

WORDS

25. freebie
26. laying it down
27. to woof
28. storm and strife
29. Twicer
30. flog
31. jam, gig
32. dufous
33. sky
34. later
35. axe, busted
36. heat
37. dead
38. down
39. lame
40. out there
41. sound someone
42. fly
43. strun out
44. wig
45. off someone
46. handkerchief head
47. split, duce
48. Jody
49. Road dog
50. Mr. Charley

INTERPRETATION

free loader
 to tell
 brag
 wife
 double-crosser
 pawn
 to fix, music
 lame, slow
 leave
 good by
 to be fixed
 tired
 not interesting
 not accepted
 unaccepted behavior, unable to get involved
 world involvement
 to tell off or express agreement
 neatly dressed in clothing
 strong affection for someone
 head
 to dissassociate
 an Uncle Tom
 a Negro
 a man who takes another's girl or wife
 running buddy, close friend
 white man

GREAT CIVILIZATIONS OF AFRICA

Teacher Card

3

Before beginning this lesson, ask students the following question: What comes to your mind when you think of the continent of Africa? The responses will probably include: savages, wild animals, cannibals, dark continent, etc. Also on a map of Africa point out to the students the area of the Western Sudan.

Additional Information: (From Ebony—*Pictorial History of Black America*)

Contrary to widespread misinformation, the history of the black American does not begin with the landing of the first slave ship. Recently, archaeologists identify Africa not only as the source of much of Western culture but as the cradle of mankind.

Many conclude that while Caucasoid man was living a relatively primitive existence, his dark-skinned counterpart in Africa was already solving mathematical problems, drawing and writing messages, building temples and homes of brick, growing crops, raising cattle, mining metals and fashioning them into objects such as weapons, utensils, tools, ornaments, and objects of art. Moreover, Africa's excavated ruins of palaces, fortresses and temples tell us that during this period, Africans organized social communities, then cities, states, and finally empires with complex political structures, laws and religious institutions.

Among the major discoveries which have forced historians and anthropologists to discard their condescending picture of Africa as a continent without historical importance are Dr. L. S. B. Leakey's find at Lake Victoria in Tanzania of Proconsul, man's immediate predecessor, who is estimated to have lived some thirty million years ago; and Leakey's discovery in 1959 at Olduvai Gorge, also in Tanzania, of what are believed to be the fossil remains of the first man (estimated age 600,000 years). Similar discoveries of stone tools and fossil bones throughout Africa indicate that the first men roamed across the continent in pursuit of food. On the basis of this evidence, it is generally accepted today that during this crucial period, the Paleolithic or Old Stone Age, Africa led the rest of the world in man's early development.

Other important finds of the subsequent Neolithic or New Stone Age were made at Shaheinab in the Sudan where archaeologists unearthed, among various stone tools and pottery, a great number of querns, or handmills, which indicates that their users grew grain crops and baked some type of bread. Rock drawings discovered in caves in various parts of the African continent indicate that Africans were creative and skilled artists as long ago as three thousand years before the birth of Christ.

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GREAT CIVILIZATIONS OF AFRICA

Student Card

3

The myth of Africa as a "Dark Continent" was created by Europeans to justify the European slave trade and colonial rule. Instead of living in darkness and isolation as many Westerners believed, Africa was a center of world history for many centuries. Africans conducted a regular trade with India, Indonesia, and even China. There was a constant movement of peoples and exchange of ideas within the continent itself.

Great civilizations have flourished in Africa over the centuries. Among these are the civilizations of Kush, Ghana, Mali, and Songhai.

The civilization of Kush was considered a military power in the ancient world after its conquest of Egypt about 724 B.C. The leader of these dark skinned people was the warrior-king Piankhy. Kush became ruler of all the territory from the Mediterranean coast to parts of present-day Ethiopia. Under Kushite rule Egypt began to flourish anew. Government, national security and individual well-being were again firmly reestablished throughout the land. Her temples were restored, and her tombs were protected.

Under the succeeding black Pharaohs, many accomplishments were achieved. Among these were the abolition of the death penalty, construction of towns built of stone, founding of the iron industry, and the building of palaces and pyramids. A busy trade was conducted with many parts of the world. Evidence of these wide travels may still be seen in some Kushite copper vessels which seem to reflect Chinese styles. The four-armed and three-headed lion god of Kush is thought to resemble gods found in Hindu temples of India.

The end of Kush, which has been estimated to have occurred around 350 A.D., is as obscure as its early beginnings.

Three great empires appeared in West Africa: Ghana, Mali and Songhai. The first of these important civilizations, Ghana, emerged about 1000 A.D.

Al Bakri, an Arab scholar, describes Ghana's capital city: "The king has a palace and a number of dome-shaped dwellings, the whole surrounded by an enclosure like the defensive wall of a city. In the town where the King lives; and not far from the hall where he holds his court of justice, is a mosque where pray the Muslims who come on visiting diplomatic missions."

About Ghana's military might, "When the king of Ghana calls up his army, he can put 200,000 men in the field, more than 40,000 of whom are bowmen."

Ghana grew wealthy and powerful because it was able to dominate the trade in gold and salt. The King of Ghana collected taxes on all goods entering and leaving his territory.

During the 12th century, after invasions from Moslem reformers, the great empire of Ghana came to an end.

Mali, which began to flourish about 1350 A.D., was the center of culture,

commerce, and political influence in West Africa. Mali controlled one of the richest trade routes across the Sahara and levied a tax on this trade. Long caravans streamed into Mali from the north carrying salt that was exchanged for gold and then exported to places in Africa where salt was not found.

The most famous ruler of Mali was Mansa Musa who came to the throne in 1307. He was a Moslem skilled in both diplomacy and war, and a lover of art, architecture, and literature. His court surpassed that of Ghana's in splendor, and his wealth was legendary. Musa's spectacular pilgrimage to Mecca in 1324 is remembered for the lavish display of wealth and power. Some historians refer to the 14th Century in West Africa as the "Century of Musa".

By 1475 the Songhai kingdom had surpassed Mali to become the new power of Western Sudan. The Songhai lived in a region of the middle Niger where land was fertile and productive. The land was so desirable that only a strong people protected it from its enemies. In addition to being highly organized politically and militarily, the Songhai were industrious farmers and skilled craftsmen with iron and copper.

Sunni Ali became the first notable ruler of Songhai. He stressed war and was a strong and ruthless emperor. Askia Muhammad came into power after Sunni Ali and brought Songhai to its highest level of power and influence. He divided his territory, which was larger than Europe, into smaller areas and placed a governor in charge of each. In order to improve trade, he standardized weights and measures throughout his kingdom. He created separate governmental agencies to be in charge of finance, taxation, agriculture, justice, and defense. Timbuktu became the renowned center of learning. The University of Sankore became world famous. Under Askia Muhammad the wealth pouring into the Songhai empire was greater than it had been during the empires of Ghana and Mali. About 1591 Songhai, which was the most powerful of the three civilizations, was defeated by the Moors of Morocco.

While great civilizations were flourishing in Africa, Europe in the 12th and 13th centuries was emerging from the Dark Ages, and the American continents had yet to be inhabited by white men.

SUGGESTED ACTIVITIES

1. What myths about Africa can you dispel by having read this lesson?
2. What are some similarities of these civilizations?
3. What are some differences within these civilizations?
4. Why would Europeans need to justify calling Africa the "Dark Continent?"
5. What affect does trade have on the civilization of a country?
6. Compare the government of Songhai under the rule of Askia Muhammad with the government of the United States.

EXPLORERS Teacher Card

4

I. A very interesting account of Estevanico's exploits is found in *Eyewitness: The Negro in American History*, by William L. Katz. One of the members of the expedition wrote, "It was the Negro who talked to them (the Indians) all the time; he inquired about the roads we should follow, the villages; in short, about everything we wished to know."

Estevanico posed as a medicine man in order to survive among the Indians. As many as 300 Indian men and women joined him on the march to the Seven Cities of Cibola. Although Estevanico was killed by hostile Indians before reaching his goal, the Zuni Indians of the Southwest still tell stories about the strange black man.

Almost 300 years after Estevanico, another black man set out to explore the vast western wilderness. His name was simply "York" and he was the slave of Captain William Clark, who set out with Meriwether Lewis to explore the Louisiana Purchase in 1804.

York proved invaluable in gaining the friendship of Indians. They had never seen a black man before and usually tried to rub off the "black paint." York further amazed the Indians with demonstrations of his great physical power and dancing ability.

When the expedition ended, Clark gave York his freedom. For a while, York worked as a freighter, driving a team between Richmond and Nashville. Nobody knows for sure what happened to York. Some say he returned to the wilderness and became a Crow chief.

II. Suggested answers for student questions:

1. Emphasize that there have been great leaders from every nationality and race. Students may wish to do further research on non-white leaders who have helped shape America.

2. Review the French and Spanish explorers of North America. Maps can be used to indicate areas explored prior to 1620 and expeditions composed of both blacks and whites.

3. Eskimos, Indians, and Negroes are all non-whites. Were there any similarities in their treatment by the whites?

4. Emphasize the vastness of the New World, the primitive transportation, the lack of modern conveniences, hostile Indians, disease, and the many "unknowns" that explorers had to face.

5. The blacks might have been attracted by the adventure and the chance to prove their manhood and equality. On the frontier, also, social structures were not so rigid and suppressive. However, no generalizations can be made about *every* black man.

6. Emphasize how little we actually have recorded, especially about earlier times. Many valuable artifacts that would aid our comprehension of the

past have been destroyed. Some of the data we do have is written in "dead" languages, or is too fragmentary to be understood. You may wish to discuss the many interpretations that can be given to history by different historians. By comparing conflicting accounts, checking the accuracy and thoroughness of the historians' scholarship, and looking for prejudices, one can come closer to an "accurate" history. However, perfect history is impossible.

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EXPLORERS Student Card

4

In 1896, people knew very little about the North Pole. Was it solid land, or a sea of ice? No one knew. There were no airplanes to fly over the Pole and take pictures, nor any radios to keep in touch with explorers. Indeed, there were few explorers brave enough to travel into the Arctic region, for maps at that time did not even show the northern outline of Greenland.

In 1896, a brave group of eleven men and two women joined with Admiral Robert E. Peary to explore the northern part of Greenland. After a year of Arctic adventure, all but two returned home; these tried to reach the North Pole, but failed.

For the next thirteen years, Admiral Peary made trip after trip. Each time he came a little closer, but icy winds and poor food supplies kept him from his goal. Finally success came, but it was not Peary who was first to reach the North Pole but Matthew Henson, a Negro store clerk from Maryland, who earned this honor.

Henson was a clerk in a men's clothing store when he met young Robert Peary, an engineer in the U.S. Navy. Peary was looking for a partner on his trip to South America and asked Henson to join him. The two became friends and shared many adventures together. When Peary made his trips to Greenland, he always took Henson with him, for the Eskimos who lived in the North looked at Henson's brown skin, so like their own, and trusted him.

When Admiral Peary's group made its successful journey to the North Pole in 1909, they again faced storms, winds, and temperatures which often dropped to 50 degrees below zero. On an earlier trip Peary's feet had been so badly frozen that some of his toes snapped off.

In 1909, Matthew Henson worked as trail blazer, and Peary followed behind with a team of dogs. For this reason, Henson reached his destination 45 minutes ahead of Peary and placed the American flag at the North Pole.

In the following years, Matthew Henson's achievement was ignored. Finally, in 1954, on the forty-fifth anniversary of the discovery of the North Pole, President Eisenhower honored Henson at the White House.

Why is Matthew Henson, like so many blacks, absent from the pages of U.S. history books? In the early exploration period, Negroes were often referred to in historical records simply as the Negroes, the slaves, or the men of color. Many times Negroes were totally omitted from diaries, ship logs, and journals. Until more recently, prejudice sometimes led to suppression of Negro accomplishments and many white historians remained ignorant of Negro history. Many historians now see a need to compensate for this crime of omission.

The list of explorers below is by no means complete. Historians will never know the complete story concerning black explorers, and these listed are merely examples of the many black men and women who contributed to the discovery of the New World.

1. Negro explorers, servants, and slaves accompanied French, Spanish, and Portuguese explorers Marquette, Joliet, Coronado, DeSoto, Pizarro, and Ponce de Leon in their expeditions in North and South America. Pedro Alonso Nino was the captain of the *Nina*, one of Columbus' three ships. Nuflo de Olano and twenty-nine other blacks were with Balboa when he discovered the Pacific Ocean. Half of the 500 men of the Cortez's expedition were black. Some of these blacks planted and harvested the first wheat crop in the New World.

2. Stephan Dorantes, known as Estevanico (Little Stephen), was a slave member of Narvaez's Florida expedition. Only Estevanico, Cabeza de Vaca, and two others survived. After many hardships, they found their way to Mexico City. Later, Estevanico was killed by Indians while guiding an expedition into New Mexico in search of the fabled golden cities of Cibola.

3. In 1526, Lucas Vasquez de Ayllon founded a settlement of 500 Spaniards and 100 Negro slaves in South Carolina. The slaves revolted and fled to live with the Indians. The Spanish later evacuated the settlement but some blacks remained.

Jean Baptiste Pointe Du Sable was a black trader who in 1790, near Lake Michigan, which eventually grew into the city of Chicago. The Indians called Du Sable the first "white man" to settle at Chickagou.

QUESTIONS FOR DISCUSSION

1. What are some of the qualities of leadership? Are they confined to some races and not others? Why or why not?

2. In the minds of many Americans, the history of the United States is traced to the landing of the Pilgrims from the Mayflower in 1620. How much of the present United States was explored before 1620? By whom was this territory explored?

3. Eskimos and Indians accepted blacks such as Henson, Du Sable, and Estevanico more readily than they accepted white explorers. Why?

4. What mental and physical hardships did explorers have to cope with in the New World?

5. Would an explorer's way of life have been attractive to a black man in the sixteenth century? Why or why not? Would you enjoy being an explorer today? Why or why not?

6. History consists of what is written down and preserved. Is everything that happens recorded? Are all historic accounts and artifacts preserved? Why do we know less about the period of exploration in the New World than we know about moon exploration. Is there any way in which we can obtain completely accurate history?

THE SLAVE TRADE Teacher Card

5

Suggestion—The use of the diagram of a slave ship may prove helpful with this lesson.

Additional Information

The Portuguese began the slave trade, but were unable to compete with the aggressive Dutch who became the dominant slave traders in the first half of the seventeenth century.

The English formally entered the slave trade in 1562, when Sir John Hawkins carried a cargo of slaves from Portuguese Africa to Spanish America, thus exploding the myth of the Portuguese monopoly. England remained in the slave trade thereafter, but did not achieve notable success until 1672 when the King chartered the Royal African Company. For half a century, this company dominated the slave trade and became the most important supplier of slaves to the Western Hemisphere. The success of this company and others that followed was a part of England's rise as a leading power in Europe and the foremost naval and merchant nation on earth.

Slavery was big business. Investors in London, or Amsterdam, or Paris, or Lisbon, would put up large sums of money to outfit a ship for the African trade. The ship, its provisions, crew and stores to trade for African flesh were financed by the investors. The backers gambled the ship would be able to get to Africa, trade for or capture slaves, transport them to the Western Hemisphere and sell them at top price. That investors were known to double their money, after sharing with the captain, his officers and crew, attests to the profits to be made in the slave trade.

Suggested answers to questions on student copy:

1. The student gives his opinion.
2. The student gives his opinion.
3. Answers may include—fighting, hiding, rebellion, murder, suicide, etc.
4. Crowded and unsanitary conditions on slave ships caused disease and epidemics. Insanity resulted as a release from such a horrible situation. Suicide was quite prevalent, also murder.
5. There would perhaps be some physical effects but moreover they might have suffered psychological effects as a result of participating in such a dehumanizing effort.
6. The student gives his opinion.
7. The expatriation of millions of Negroes from the continent of Africa in less than four centuries constitutes one of the most far-reaching and drastic social revolutions in the annals of history. It is to be remembered that the trad-

ers would have none but the best available natives. The removal of the flower of African manhood left the continent impotent, stultified, and dazed.

8. Students may use different approaches to this question.

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THE SLAVE TRADE Student Card

5

The chapter on the slave trade is one of the darkest in history. Generally attributed to the 15th century, in truth, the trade in human flesh goes back to the dawn of history. Slavery, in one form or another, has been practiced in every country known to man. It was old when Moses was young. In Plato's Athens and Caesar's Rome, men—white, black, and brown—were bought and sold.

There was a crucial difference between ancient slavery and modern slavery. Ancient slavery, which had little or nothing to do with race, was justified primarily by the rules of war.

In the ancient world almost anyone might become a slave. Slavery was so prevalent, in fact, that it was not a badge of shame. The Israelites in the Promised Land did not consider it a badge of shame that their forefathers had been slaves unto Pharaoh in Egypt. The experience of slavery in the ancient world was so common that Plato ventured to suggest that every man has many slaves among his ancestors.

Cicero's letter to Atticus, a millionaire employer of slave labour, forms a curious comment on the changing fashions in race. "Do not obtain your slaves from Britain," he wrote, "because they are so stupid and so utterly incapable of being taught that they are not fit to form part of the household of Athens."

Most Negro slaves came from the West Coast of Africa. They represented many racial stocks and many tribes—priests, princes, warriors, merchants, and nobles were included. According to Lerone Bennett, noted historian, Africa lost an estimated 40 million people, some 20 million of whom came to the New World. Millions more died in African slave camps or on the slave ships.

Driven by slave merchants, some African captives made forced marches of 500 miles to the coast where they were examined like cattle, branded, and packed into the holds of slave ships. On these forced marches across rivers and over mountains, they came barefooted and naked to their enemies, with chains on their ankles and fear in their hearts.

That the Africans resisted bondage is an acknowledged fact. They hid, fought, fled, or were killed trying to avoid capture. Suicide was a common means of avoiding slavery. There are records of slaves who chained together, sat down, refused to move and accepted death rather than go forward into slavery. The fact that chains were necessary dispels the notion that Africans didn't mind slavery.

The captives were rowed out to the slave ships for the dreaded Middle Passage across the Atlantic. The voyage was so called because it was the second leg in the ship's triangular journey—place of departure to Africa, then to the West Indies and finally back to the point of original departure. John Hope Franklin has written that about 50% died of disease, epidemics, suicide and murder during the Middle Passage voyage.

"On many of these ships," a contemporary said, "the sense of misery and suffocation was so terrible in the between decks that the slaves not infrequently would go mad before dying or suffocating. In the between decks the height sometimes was only eighteen inches. The unfortunate slaves could not turn around, were wedged immovably in fact, and chained to the deck by the neck and legs. In their frenzy some killed others in the hope of procuring more room to breathe. Men strangled those next to them, and women drove nails into each other's brains."

Gustavus Vassa, captured at age eleven and carried into slavery, gave the following accounts in his autobiography:

"... I was soon put down under the decks and there received such a salutation in my nostrils as I had never experience in my life; so that with the loathsomeness of the stench and crying of slaves, I became so sick and low that I was not able to eat . . . I now wished for the last friend, death, to relieve me. But soon, to my grief, two of the white men offered me eatables; and on my refusing to eat, one of them held me fast by the hands, and tied my feet, while the other flogged my severely."

SUGGESTED ACTIVITIES

1. Could the slave trade be justified? Explain.
2. Could slavery exist today? Why? Why not?
3. List measures you would have taken in order to resist captivity.
4. What would be some effects of the Middle Passage on a slave?
5. What might be some effects of the Middle Passage on the crew?
6. As a slave who has just landed in the New World, give an eyewitness account of the Middle Passage.
7. What effects did the slave trade have on West Africa?
8. Why did slaves resist being taken into captivity?

SERVITUDE IN THE NEW WORLD

Teacher Card

6

DISCUSSION GUIDE

1. The student should see at once that "groceries" bought the Negroes brought to Jamestown in 1619 and that they were also acceptable as the price for the slaves advertised two hundred years later. Emphasize, however, the difference in what the "groceries" would buy. In 1619 the Negroes were bought by the colonists for a limited period of time. They became indentured servants, and when their time was up, they became free men and women with the right to marry and raise a family. Their children could not be taken from them and sold. This was not true two hundred years later. By this time the "groceries" would buy an individual for life, regardless of age. Point out that even a three year old child could be "exchanged for groceries," and that it could be sold separately from its mother because it belonged not to her but, to the master.

Students may be under the impression that white indentured servants always entered into contracts voluntarily in exchange for their passage to the new world. Some did, but it should be made clear that people became indentured servants for a number of reasons: (1) some chose the new world of their own free will; (2) some were literally kidnapped and spirited away to the new world where they were sold into service; (3) some were forced to leave the mother country because of poverty and unemployment or because of religious and political dissent; (4) some were convicts who had been deported to the colonies as punishment for criminal acts.

Emphasize the fact that the first Negroes were not slaves; they were indentured servants who gained their freedom. Slavery did not exist from the very beginning in the English colonies in America; it developed there. There were even free blacks who owned slaves, once slavery began to take hold.

In justifying the development of slavery in the English colonies, the student may point out that Negroes were slaves in Africa before they came to the new world. It should be made clear that *slavery in Africa was very different from that in the new world*, especially the English colonies. It lacked the inference of inferiority and the racial overtones inherent in the system that emerged in white America. Slaves in Africa were generally lawbreakers or foreign peoples captured in war. They did not lose the human rights stripped from slaves in the English colonies. They were included in the master's household; they might even marry into the master's family. They sometimes held positions of importance actually worked their way out of slavery. It is not to be inferred that slavery in Africa was a happy condition, but it lacked the inhumanity that characterized slavery in the English colonies.

2. This question involves the basic differences between the origins of racial attitudes in the United States and in the rest of the Americas. In Latin America, the terms *Negro* and *slave* did not become interchangeable and intermarriage helped eliminate the stigma of racial inferiority for the black. For

all the cruelty, abuse, hardship, and inhumanity involved in slavery anywhere, the atmosphere in Brazil and Spanish-America made for manumission so that blacks and mulattoes moved into the mainstream of the culture on a basis of equality.

Drimmer points out in *Black History: A Reappraisal* that:

"There were, briefly speaking, three slave systems in the Western Hemisphere. The British, American, Dutch, and Danish were at one extreme, and the Spanish and Portuguese at the other. In between these two fell the French. The first of these groups is characterized by the fact that they had no effective slave tradition, no slave law, and that their religious institutions were both a slave law and a belief that the spiritual personality of the slave transcended his slave status. In between them the French suffered from the lack of a slave tradition and slave law, but did have the same religious principles as the Spaniards and Portuguese. If one were forced to arrange these systems of slavery in the order of their severity the Dutch would seem to stand as the hardest, the Portuguese as the mildest and the French in between, as having elements of both."

Spanish and Portuguese law was based on Roman law, which traditionally guaranteed slaves certain rights. English Anglo-Saxon law, however, had no references to slavery and thus no protections.

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SLAVERY IN THE AMERICAS

Student Card

6

NEGROES FOR SALE.—A Negro woman, 24 years of age, and her two children, one eight and the other three years old. Said Negroes will be sold **SEPARATELY** or together, *as desired*. The woman is a good seamstress. She will be sold low for cash or **EXCHANGED FOR GROCERIES**.

By the time this advertisement appeared in a New Orleans newspaper, two hundred years had elapsed since the first Negroes arrived at Jamestown in 1619. That two hundred years had seen the English colonies along the Atlantic coast become the United States and add the Louisiana Purchase and Florida. It had been two hundred years in which the condition of the Negro had grown steadily worse, in which he lost his status as a human being, was denied any semblance of family life, and was reduced to the legal position of a piece of property. This did not happen in Latin America as we shall see.

The arrival of the nameless Dutch ship that stopped at Jamestown in August of 1619 is shrouded in mystery. The captain "pretended" to be in great need of food. At any rate he offered to exchange his human cargo for "victualle," and the deal was arranged. The twenty Negroes "exchanged for groceries" in 1619 stepped into a system of servitude that already existed in the English colonies. They became indentured servants.

An indentured servant was a person who was bound to work for a "master" without wages for a fixed number of years. This was often in payment for passage to the New World, and when the period of service was up, the indentured servant secured his freedom. He was usually provided with clothing, a gun, and a small tract of land on which to establish himself.

The Negroes sold to the colonists in 1619 became part of this system, and when their period of service expired, they became free men. For forty years blacks in the Virginia colony accumulated land, voted, testified in court, and mingled with whites as equals. They even owned other Negroes as servants, and at least one Negro imported and paid for a white servant. Then the scene changed. Black servitude was transformed into black slavery. This happened because what was needed in the New World was a labor force. The English colonist was not particularly concerned about the color or national origin of his laborer. Indian slavery was tried and abandoned. The white indentured servant proved increasingly unsatisfactory, especially in the plantation south. Terms of service were a source of constant irritation for all concerned. Servants chafed under the long period of wageless bondage and unscrupulous masters extended service beyond the legal indenture. Many white servants simply ran away and blended into the frontier population.

The Negro did not present these problems. Unlike the Indian, the black man was thousands of miles from home and the sanctuary of kinsmen and tribe. Unlike the white man, he could not disappear among the settlers along the frontier. The same money that would buy an Irish or English indentured servant for ten years would buy an African for life. In 1661 the Virginia legis-

lature took action. Thereafter the period of indenture for a black would be the rest of his life. The words Negro and slave soon came to be synonymous, and dark skin became a badge of inferiority. Slavery for the black man had come to stay.

A slave in the English colonies had no human rights or civil rights. In a criminal case he could be arrested, tried and condemned on the testimony of a single witness and could be sentenced without a jury. He could not testify against a white man. Physical punishment was unrestricted, and his life was literally in his master's hands. He could not marry legally, for marriage would interfere with the master's right to sell slaves as he saw fit. That slaves had no right to their own children is clearly illustrated in the ad quoted above. Manumission—the granting of freedom to slave—became more and more complicated and often required a special act of the legislature.

The British colonies were not the only ones in which the African brought to the new world was enslaved. For him the slave trade was a huge roulette wheel, and it made a great deal of difference to him where that wheel of fortune stopped. The life of a slave, gruesome anywhere, was less degrading and held greater promise of freedom in the Portuguese and Spanish colonies than in the English colonies. Physically slavery may have been even more inhumane in Latin America, but it was not infected with racial prejudice. Slaves who were severely beaten could protest to the court, and some even won their liberty from excessively cruel owners. In Brazil a slave could force his master to free him simply by reimbursing him for the original purchase price. In Latin America a slave could even buy his freedom on the installment plan. Slave marriages were sanctified by the Catholic church and families thus established could not be separated. If slave parents that had ten or more children, the whole family went free. All in all, the chance for freedom and racial equality was greater in Latin America than in the British colonies.

DISCUSSION QUESTIONS

1. What similarity do you see between the price paid for the Negroes in 1619 and the ad that appeared two hundred years later?
2. Slavery was abolished without bloodshed in Central and South America, and there is almost no racial tension there today. How do you explain these facts?

THE TWO BENJAMINS Teacher Card

7

The two Benjamins—Banneker and Franklin—were not strictly look-alikes but a contemporary of Banneker's wrote:

"His head was covered with a thick suit of white hair, which gave him a very dignified and venerable appearance . . . His dress was uniformly of superfine broadcloth, made in the old style of a plain coat with straight collar and long waistcoat, and a broad-brimmed hat. His color was not jet black, but decidedly Negro. In size and personal appearance, the statue of Franklin at the Library of Philadelphia, as seen from the street, is a perfect likeness."

As a free Negro in Maryland, Benjamin Banneker enjoyed essentially the same rights as other Americans. He could own land, vote, be a juror, and testify in court. However, in the late 1700's the free Negro was more and more denied these rights, and "during the last four years of Banneker's life, he could not vote."

The Ellicotts played an important part in Benjamin Banneker's life. The Ellicotts were a distinguished, well-educated Quaker family with engineering, scientific, and business talents. They came to Maryland from Pennsylvania in 1772 to build and operate flour mills along the Patapsco River. Banneker displayed a keen interest in the building of and mechanical operations in the mills. The store and post office that were opened at the mill site became a gathering place for the neighborhood and it was there George Ellicott, himself a mathematician and astronomer, began to be aware of Banneker's mechanical genius and his aptitude for science and math. He encouraged Banneker's interests and promoted his talents by lending him books on astronomy along with instruments he had.

Ellicott & Company, the family-run flour mill, was the purchaser of Banneker's land. The company was to pay Banneker 180 pounds in Maryland currency at the rate of 12 pounds a year. Banneker had estimated the yearly payments times the number of years he expected to live. Although he lived eight years longer than he thought he would, the Ellicotts continued the annual payments on the grounds that land values had gone up.

Fortunately for posterity Banneker gave to the Ellicotts a copy of his famous letter to Jefferson and Jefferson's reply (omitted here but included in the lesson on *Jefferson and Slavery*) along with a set of his almanacs and several notebooks. For in 1806, on the very day that Banneker was buried, his house caught fire and his famous clock and other valuable evidences of his genius and genuine scholarship were destroyed.

Students might find it entertaining to compare the epitaph Benjamin Franklin, the printer, jokingly wrote for himself when a young man with the "Epitaph for a Watch-Maker" Banneker published in his 1797 almanac.

Franklin wrote:

"The body of B. Franklin, the Printer, like the cover of an old book, its contents torn out and stript of its lettering and gilding, lies here, food for worms. But the work shall not be lost; for it will, as he believ'd, appear once more in a new and more elegant edition revised and corrected by the author."

Banneker wrote:

"Here lies, in a horizontal position, the outside case of *Peter Pendulum*, Watch-Maker, whose abilities in that line were an honour to his profession. Integrity was the main spring and prudence was the regulator of all the actions of his life. Humane, generous, and liberal, his hand never stopped till he had relieved distress. So nicely regulated were all his motions that he never went wrong except when set a-going by people who did not know his key! Even then he was easily set right again. He had the art of disposing his time so well, that his hours glided away, in one continual round of pleasures and delights, till an unlucky minute put a period to his existence. He departed this life wound up in hopes of being taken in hand by his Maker and of being thoroughly cleaned, repaired, and set a-going in the world to come."

Obviously the achievements of Benjamin Franklin have been scantily described in the student materials. You may wish to supply some of the details or assign one or more students to report on Franklin's accomplishments, especially as a scientist and inventor. The one area in which Banneker's blackness would have proved an insurmountable obstacle was politics—both domestic and foreign. The little we read about Banneker in most textbooks is part of the general omission of black and/or minority history.

REFERENCES

The best comparison of Franklin and Banneker is contained in the multi-media kit, *Men of Thought—Men of Action*.

THE TWO BENJAMINS

Student Card

7

It is even said that they looked alike, especially in their later years. They lived at approximately the same time and both of them witnessed the birth of the United States as a nation. In fact, both played an important role in setting the infant country on its feet, though their assistance came in very different forms. They were alike in many other ways. Both were "almanac makers" of exceptional ability; both were recognized mathematicians and scientists; both were largely self-taught, with little formal schooling to their credit and neither came from a wealthy or aristocratic background. Both men retired from business before they were sixty in order to live the life of a philosopher—one in his early forties, the other in his early fifties. Both men were active champions of human rights and sought the abolition of slavery in their native land. But there was one major difference between them: one was black and the other was white.

Almost everyone can identify the white Benjamin as Benjamin Franklin. But the number who can supply the last name of the black Benjamin is limited. He was, of course, Benjamin Banneker. Benjamin Franklin was twenty-five, and had just set up a business of his own, when Benjamin Banneker was born. Benjamin Banneker was in his fifty-ninth year and on the verge of publishing his first almanac when Benjamin Franklin died in 1790. Franklin, who was widely traveled, called Philadelphia home. Banneker, on the other hand, spent most of his life on a Maryland farm. Up until 1790, the year of Franklin's death, Benjamin Banneker had never traveled outside his home state.

Because Franklin's parents were white, their legal status was of no concern to their son. He was automatically born free. But the legal status of Benjamin Banneker's parents was of prime importance to him. Had his parents been slaves, he would have been born into slavery and his destiny would have been vastly different. As it happened, he was born free. His English grandmother, Mary Welsh, had been deported to America for stealing a pail of milk (she claimed a cow had kicked over the pail) and indentured to a Maryland planter for seven years to pay for her passage. When her time was up, she bought a farm in Maryland and two slaves to work it. She later freed them both, marrying one of them by the name of Bannaky (later Banneker). Their daughter, Mary, married a freed slave, Robert, who took his wife's family name. Benjamin Banneker was their eldest child, and, because he was free, he had an opportunity to attend a one-room school near his home for a few months each winter.

Both Benjamins were fascinated by the strange magic of numbers. Franklin enjoyed juggling figures by making complicated magic squares in which numbers added across or up and down would produce the same sum. Banneker acquired such a reputation as a mathematician that scholars from all over the country sent him problems to test his ability. His interest in mathematics led Banneker into the fields of surveying and astronomy, both of which require a knowledge of mathematics.

Banneker's scientific achievements were numerous. While still a young man he constructed the first clock made entirely in America. His keen powers of observation led to his discovery that the speed of sound is greater than that of a bullet. He was among the first to realize and forecast the seventeen-year cycle of the locust that bears that name. In 1789 he accurately predicted an eclipse of the sun. His interest in astronomy was so great, and his desire to be free to study so intense, that in 1783 he arranged to retire. He sold his land as a "life estate" to his Quaker neighbors, the Ellicotts. They paid him in annual installments for his farm, with the understanding that he would continue to live there until his death.

It was after he had retired that Benjamin Banneker performed his greatest service for the nation. It was also during retirement that Benjamin Franklin made his greatest contributions to the nation in the field of diplomacy and politics. During these years Franklin represented the nation abroad, was a member of the committee that wrote the Declaration of Independence, and sat in the Constitutional Convention that established the framework of government for the newly-created United States. Benjamin Banneker was a key figure in providing that government with its physical setting. Banneker—who was an expert surveyor—was placed on the commission that determined the location of streets and government buildings in the new capital at Washington, D.C. Fortunately for the nation, Benjamin Banneker memorized these plans to the last detail so that when L'Enfant left, taking the plans with him, it was possible to proceed with the business of laying out the capital city.

Shortly after his return from Washington, Banneker began the publication of an almanac that was popular in Maryland and bordering states for ten years. Like Franklin's *Poor Richard* a generation earlier, Banneker's yearly publications contained weather forecasts, predictions of eclipses, essays, tide tables, miscellaneous facts, and humorous pieces. Banneker's yearly almanacs became a forum for anti-slavery essays. Banneker himself waged a relentless campaign for the abolition of slavery. Here, too, the two Benjamins were of one mind. Although Franklin owned and sold slaves, he came to realize the evils of slavery and eventually served as president of America's first abolitionist society.

SUGGESTED ACTIVITIES

1. How were the two Benjamins alike? Different? Why do you think you have heard so much more about Franklin's accomplishments than you have heard about Banneker's?
2. Do you think any of the areas in which Benjamin Franklin achieved recognition were closed to Benjamin Banneker because he was black? If not, why not? If so, which ones and why?

THE CONSTITUTION AND THE NEGRO

Teacher Card

8

From the beginning the status of the Negro in the United States was determined by individual states rather than the national government. In the Continental Congress that adopted the Declaration of Independence (thereby creating a nation), the Southern delegates, already concerned about the interpretation and application of the words "all men are created equal," struck out the condemnation of slavery Jefferson proposed to include in the Declaration.

The central government improvised under the Articles of Confederation had little to say about the Negro. It ignored him altogether when in 1781 it fixed quotas for the army in proportion to the white population only. The Confederation Congress did, however, in the Northwest Ordinance of 1787 prohibit slavery in the newly organized territory north of the Ohio River. This represented the high-water mark in Negro legislation in the initial years of the republic.

The ambivalence of the Confederation Congress reflected the uncertain attitude of most Americans concerning the Negro during this period. The abolition of slavery was a gradual process in most of the Northern states, and it is difficult to identify a truly "free" state at the time of the Constitutional Convention. Information in this area is foggy, but the following table reflects the basic situation in 1787.

ABOLITION OF SLAVERY IN THE NORTHERN STATES (1776-1787)

1780	Pennsylvania (gradual abolition)
1781-3	Massachusetts (immediate abolition by court decision)
1783	New Hampshire (immediate abolition by court decision)
1784	Connecticut (gradual abolition)
1784	Rhode Island (gradual abolition)
1785	New York (manumission act passed; not implemented until 1799; slavery not completely abolished until 1827)
1786	New Jersey (manumission act passed; not implemented until 1804; slavery not completely abolished until 1846)

Since the power given the central government was vastly increased under the Constitution it was inevitable that slavery should become a paramount issue in the Constitutional Convention. In fact, according to James Madison, whose notes provide us with most of what we know about what went on in that highly secret conclave, the real division of interests "did not lie between the large and small states; it lay between the northern and the southern." The latter feared that slavery might be outlawed altogether or so restricted as to make its continuance in an individual state extremely difficult. The so-called "free" and slave states were evenly divided in the Convention. But even though voting was done by states, and each state, regardless of the number of delegates it sent, had only one vote, it is significant that both the majority of those attending the Convention and the majority of those signing the Constitution

represented slave states. Of the men who at one time or another sat in the Convention, 30 came from the South. Of the 39 who signed, 20 were from slave states.

Slavery in all its ramifications was hotly debated at the Constitutional Convention and provided its share of compromises in the final document although the terms *slave*, *slavery*, and *master* were studiously avoided. The first compromise on the question of slavery concerned the extent to which if at all, slaves should be counted in determining the population of a state. The fundamental issue involved was whether a slave was to be considered a person or a piece of property. Although in virtually all other situations the slave owner wanted his slave classified as property, when it came to reckoning the number of representatives to which his state should be entitled, he wanted his slave counted as a person. This would obviously increase the number of Southerners in the House of Representatives. Most of the Northern delegates regarded slaves—in this context—as property that did not merit representation. Gouverneur Morris of Pennsylvania condemned slavery as a nefarious institution that brought the curse of heaven on the state where it prevailed, declared the people of Pennsylvania would revolt if placed on equal footing with slaves. In the three-fifths compromise the Founding Fathers bypassed the question of whether the Negro was person or property in favor of a “practical solution” to the problem of the population count.

The second compromise on the question of slavery concerned the importation of slaves. Most of the states, including the “upper” slave states whose supply was slaves they insisted was inadequate, refused to accept a constitution that would prohibit the slave trade. Rather than risk rupturing the Convention, a compromise was agreed upon that permitted importation to continue for twenty years.

The third provision concerning slavery can hardly be considered a compromise. There was almost no opposition to the proposal that states give up fugitive slaves to their owners. When the question came before the Convention it was late in the session—August 28—and the delegates were already impatient to return home. Without serious challenge, therefore, Article IV, Section 2 was written into the Constitution.

THE CONSTITUTION AND THE NEGRO

Student Card

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When the Founding Fathers came together in Philadelphia during the long hot summer of 1787 to perform major surgery on the Articles of Confederation, twelve of the infant nation's thirteen states were represented. Of these six were slave states; in the other six slavery had already been or was in the process of being eliminated. The majority of delegates attending the Constitutional Convention—and the majority of delegates who signed the document created there—came from slave states. It is not surprising, therefore, that when "abolition confronted slavery in the Constitutional Convention, slavery won hands down." Oddly enough the victory was achieved without using either the words *slave* or *slavery*.

According to the Preamble to the Constitution, the document was "ordained and established" in order to accomplish several purposes. These included:

..... to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity

How could these purposes be fulfilled if slavery were allowed to continue? Where in the Constitution do we find provisions directly affecting slavery?

In the heated debates over representation in Congress, the question immediately arose as to whether slaves should be counted in determining the population of a state. This depended on whether a slave was considered a person or a piece of property. This decisive compromise that grew out of this controversy is found in Article I, Section 2. It reads:

"Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three fifths of all other persons."

Should a nation found on the premise that "all men are created equal" continue to permit slaves to be imported into the United States from abroad? Article II, Section 9 answered that question by providing that:

"The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred eight, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

Since a slave was essentially a piece of property, should a runaway slave be returned to his owner, even if he fled to a free state? Article IV, Section 2 said "Yes!" Specifically it provided that:

"No person held to service or labor in one state, under the laws thereof, escaping into another, shall, in Consequence of any law or regulation

therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

DISCUSSION QUESTIONS

1. Which of the purposes stated in the Preamble were violated by the recognition of slavery as legal?

2. You have seen by now that the use of the words *slave*, *slavery*, and *master*, were carefully avoided in the Constitution. What words or expressions were "substituted" in Article I, Section 2? In Article II, Section 9? In Article IV, Section 2? Why do you think the Founding Fathers did not use these words in the Constitution?

3. What was the three-fifths compromise? Why do you think Floyd McKissick used *Three-Fifths of a Man* as the title of a book about racial injustices?

4. In speaking of the three-fifths compromise in 1854, Lincoln said: "The practical effect of this is more aptly shown by a comparison of the states of South Carolina and Maine. South Carolina has six representatives, and so has Maine. South Carolina has eight Presidential electors and so has Maine. This is precise equality so far; and, of course, they are equal in senators, each having two. Thus in control of the government the two states are equals precisely. But how are they in the number of their white people? Maine has 581,813—while South Carolina has 274,567. Maine has twice as many as South Carolina, and 32,679 over. Thus, each white man in South Carolina is more than the double of any man in Maine. This is all because South Carolina besides her free people has 284,984 slaves." If the slaves were counted as $\frac{3}{5}$ of the white population, how much "credit" did South Carolina receive for her slaves? Why did Lincoln feel that slaves should not be counted? Did $\frac{3}{5}$ of the slaves have any voice in the representatives chosen?

5. How do you explain the protection of slavery by the Founding Fathers? Do you feel these provisions should have been included in the Constitution? Why or why not?

JEFFERSON ON SLAVERY Teacher Card

9

DISCUSSION GUIDE

As long ago as 1934, before "Black Studies" had become fashionable, Matthew T. Mallon wrote a book, *Early American Views on Negro Slavery*, that provided "an uncompromising landmark study of the roots of a contemporary American crisis—a startling examination of the racial attitudes of our Founding Fathers." The fly-leaf in the 1969 Mentor edition of the book called it "THE SHAMEFUL SIDE OF THE AMERICAN DREAM." In it extensive coverage is given Thomas Jefferson's attitude toward the abolition of slavery, the natural inferiority of the Negro, and the necessity for "deportation" and "colonization" of the emancipated blacks. The evidence presented seriously challenges the image of Jefferson as the champion of democracy and the common man.

The passages quoted on the student card each do give support to the view that Jefferson was guilty of ethnocentrism in its most concentrated form: racism. Apparently Jefferson's attitude toward the Negro was a matter of common knowledge in his own time. On the occasion of Benjamin Banneker's arrival in Washington the *Georgetown Weekly Ledger* (March 12, 1791) noted that Banneker was "an Ethiopian whose abilities as surveyor and astronomer already prove that Mr. Jefferson's concluding that the race of men were void of mental endowment was without foundation."

The Banneker-Jefferson letters directly related to Jefferson's attitude toward slavery and the Negro. In 1791 Banneker sent a handwritten copy of the almanac he was about to publish to Thomas Jefferson, then the Secretary of State. With it went a letter which said, in part:

"I suppose it is a truth too well attested to you, to need a proof here, that we are a race of beings who have long labored under the abuse and censure of the world; that we have long been looked upon with an eye of contempt; and that we have long considered rather as brutish than human, and scarcely capable of mental endowment . . .

"I apprehend you will embrace every opportunity to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us; and that your sentiments are concurrent with mine, which are, that one universal Father hath given being to us all; and that he hath not only made us all of one flesh, but that he hath also, without partiality, afforded us all the same sensations and endowed us all with the same faculties; and that however variable we may be in society or religion, however diversified in situation or color, we are all in the same family and stand in the same relation to him . . .

"You publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages: 'We hold these truths to be self-evident, that all men are created equal . . .'

"Sir, how pitiable it is to reflect, that although, you were so fully convinced of the benevolence of the Father of Mankind, . . . that you should at the same time counteract his mercies, in detaining by fraud and violence so numerous a part of my brethren, under groaning captivity, and cruel oppression . . ."

On August 30, 1791, Jefferson replied:

"nobody wished more than I do to see such proofs as you exhibit, that nature has given to our black brethren, talents equal to those of other color of men, and that the appearance of a want of them is owing merely to the degraded position of their existence, both in Africa and America. I can add with truth, that no body wishes more ardently to see a good system commenced for raising the condition both of their body and mind to what it ought to be."

Whether Jefferson had "changed his mind" about the abilities of blacks as a result of his contact with Banneker is a matter for debate. Certainly his earlier description of blacks is overflowing with stereotypes still current. Yet Jefferson was one of the few men of his day willing to stand up and be counted for the abolition of slavery. Why, then, did he not free his own slaves? The answer lies in the fact that he did not believe they should be set free in the United States. He believed it was essential that provision should be made for their deportation to colonies elsewhere on the globe.

JEFFERSON ON SLAVERY

Student Card

9

"All men are created equal," wrote Thomas Jefferson, the only Southerner and only slave owner, on the committee appointed to draft the Declaration of Independence. That was 1776. Six years later he expressed the view that:

"... blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind."

Jefferson never entertained the idea that Negroes should be absorbed by the white population of America or even be accepted on an equal footing. His idea was that they should be exported to other lands. The two races could not possibly live side by side, because:

"... Deep rooted prejudices entertained by the whites; ten thousand recollections, by the blacks, of the injuries they have sustained; new provocations; the real distinctions which nature has made; and many other circumstances, will divide us into parties, and produce convulsions, which will probably never end but in the extermination of the one or the other race."

How *did* Jefferson, the champion of democracy, actually feel about abolishing slavery? Was he a white racist? Did he really believe that "all men are created equal?" Was he playing the hypocrite when he wanted to include in the Declaration of Independence the following statement condemning the King of England for forcing slavery and the slave trade on the colonies?

"He (George III) has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation either He (has vetoed) every legislative attempt to prohibit or restrain this execrable commerce."

The vigorous protests of the representatives from Georgia and South Carolina—as well as those of the northerners who had themselves engaged in the slave trade—prevented the inclusion of this statement in the final edition of the Declaration. But this was not the first occasion on which Jefferson has risked political popularity to take a stand against slavery. The first bill he tried to get through the Virginia House of Burgesses, upon his election to that body in 1769, provided that a master should be allowed to free his slaves. The bill failed to pass. As one of the delegates to the Continental Congress called in 1774, he wanted to condemn the King for failing to abolish slavery and put a stop to the slave trade. He found little support among his fellow delegates.

In 1782, in his *Notes on Virginia*, he had a great deal to say about the nature and abilities of the black man.

"... The first difference which strikes us is that of color And is this difference of no importance? Is it not the foundation of a greater or less

share of beauty in the two races? Are not the fine mixtures of red and white, the expressions of every passion by greater or less suffusions of color in the one preferable to that eternal monotony, which reigns in the countenances, the immovable veil of black which covers the emotions of the other race? . . . They seem to require less sleep . . . Their griefs are transient . . . They are at least as brave, and more adventuresome. But this may perhaps proceed from a want of forethought, which prevents them from seeing a danger before it is present. . . Comparing them by their faculties of memory, reason, and imagination, it appears to me that in memory they are equal to the whites; in reason much inferior; and that in imagination they are dull, tasteless, and anomalous . . . Never yet could I find that a black had uttered a thought above the level of plain narration . . . In music they are more generally gifted than the whites with accurate ears for tune and time . . . Among blacks is misery enough, God knows, but no poetry."

In his *Autobiography* written in 1821, only five years before he died at the age of 77, he wrote:

"Nothing is more certainly written in the book of fate, than that these people are to be free; nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion have drawn indelible lines of distinction between them."

SUGGESTED ACTIVITIES

1. Was Jefferson a racist? Why or why not?
2. What stereotypes or images of the Negro that are still held by some people today do you find in Jefferson's attitude toward the ability and talent of the black man?
3. If Jefferson believed so strongly in abolishing slavery, why do you think he did not free his own slaves?

THE STORY OF JOSEPH CINQUE Teacher Card

10

At a time when the North and South were bickering over slavery, the *Amistad* question lingered for years. The following information is taken from *Black Odyssey*, pp. 153, 156-157.

"John Calhoun succeeded Daniel Webster as Secretary of State in 1844, and from that time until the Lincoln administration, every Secretary of State and every President believed that the Supreme Court had made the wrong decision in the *Amistad* matter and that the Spanish government ought to be given indemnification. Every President mentioned the matter in a State of the Union speech.

"Carl Schurz was our minister in 1860, appointed by Lincoln. Even he suggested that it might be well to get rid of the *Amistad* affair and that an indemnity payment could be concealed among other monies due to Spain. But Secretary of State Seward refused to consider it.

"After the Civil War broke out and the American slaves were freed, Spain apparently decided that this particular cause was lost. The name *Amistad* was no longer mentioned either in official diplomatic correspondence or in Congress.

"In 1883 the Milan Conference for Reform and Codification of the Law of Nations resolved to outlaw the extradition of slaves except in cases where a free man would be equally subject to extradition. Spain promptly approved of this resolution."

QUESTIONS FOR DISCUSSION

1. What is meant by the statement that in 1839 the United States was "part slave and part free"? Was the slave trade illegal in the United States in 1839?

2. The Northern press made much of the *Amistad* story but Southern papers avoided it. Why?

3. Some New Englanders thought the somersaults and cavorting done by the Africans during their daily exercise periods proved that Africans were a child-like race. They also thought that one African was a cannibal because he had buck teeth. On the other hand, the Africans were afraid of the clergymen who visited the jail. Their solemnity and plain black clothing led the Africans to think they were judges or executioners. Are these examples of prejudice? Why or why not?

4. Using sign language, the *Amistad* cook told the slaves that they would be chopped into pieces of meat and eaten once they reached Principe. Was this too absurd for the slaves to believe? Why or why not?

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(In the answer to this question, point out that the Africans had no way of knowing that they were valuable "property." They had been poorly fed and poorly treated since their capture in Africa and did not know for what purpose they had been captured).

5. Some students may be interested in researching how the slave trade flourished even though it was illegal in the United States, Spain and Great Britain.

6. The curriculum of the mission school in Africa included Reading the Scriptures, Writing in Copy-Books, Writing on Slates, Arithmetic, Geography with Maps, Catechism, and Needlework. How does the curriculum reflect the purpose for which the school was established? Why have curriculums changed since the 1840s?

7. What is the purpose of the Amistad Research Center at Dillard University, formerly at Fisk University?

8. If the United Nations had existed in 1839, would the *Amistad* case have been handled differently? Why or why not?

9. Some students may be interested in researching the activities of Arthur and Lewis Tappan on behalf of the abolition cause and their part in the establishment of the American Missionary Association.

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THE STORY OF JOSEPH CINQUE

Student Card

10

"So began a strange series of events that was to bedevil the diplomatic relations of the United States, Spain, and England for a generation, intensify bitterness over the question of slavery, and, at one of its most dramatic points, lead an ex-President of the United States (John Quincy Adams) to go before the Supreme Court and castigate the administration (Van Buren) then in office. Because of the mysterious schooner and its black crew, thousands of white Americans turned their thoughts to Africa and, with pangs of conscience, felt an urgent need to send it missionaries instead of slave traders. Africa has not been quite the same since the August morning of 1839; nor, in a small but significant way, has America." (*Black Odyssey*, pp. 3-4)

Schooner? Black crew? What did they do that could be so significant? The story begins with an ordinary event in 1839. In Havana, Cuba, Senors Ruiz and Montes bought fifty-three slaves newly sent from Africa and then chartered the *Amistad* to take the group to the town of Puerto Principe. However, on the fourth night at sea, the slaves led by Joseph Cinque freed themselves, killed the captain and the cook, and took over the boat. The two white crewmen escaped in a small boat, leaving Ruiz and Montes behind with the forty-nine black men and four black children. The Spaniards were forced to steer the boat toward Africa, but at night they changed course and headed to northwest. The zig-zag course brought the *Amistad* to Long Island New York, in August. Many of the crew were sick and starving; the 10 Africans had already died.

What should be done with a ship of mutinous slaves that happens to land in a country that is part slave and part free? No one knew the answer. To complicate the problem, the U.S. Coast Guard crew that towed the *Amistad* into a Connecticut port, claimed salvage rights on the cargo and slaves, valued together at \$70,000. Ruiz and Montes claimed that the ship and slaves were totally theirs. The Africans, speaking no English are Spanish, were in a poor position to make any claims.

The U.S. District Attorney of Connecticut decided that while he was waiting on instructions from President Van Buren, he should turn the *Amistad* problem over to the local court. The Africans were indicted for murder and piracy, and the case referred to Circuit Court. During the several trials that followed, they were kept in the New Haven, Connecticut, jail.

The plight of the Africans and the implications of their case did not go unheeded by northern abolitionists. Lewis Tappan and other abolitionists formed the Committee for the Defense of the Africans of the *Amistad*. They hired competent lawyers and found a black seaman who could act as a translator. Yale divinity students taught the Africans English and theology.

The basic point of the Africans' defense was a treaty between Spain and England that made importation of slaves into Spanish colonies illegal. Thus, the Africans freed themselves from illegal seizure. Under the guidance of the Committee, the Africans charged Senors Ruiz and Montes with assault, kidnapping, and false imprisonment!

The Spanish Minister to the United States was furious that the *Amistad* problem had been taken to the courts. He wanted the President to return the ship with its cargo and slaves to Cuba. He stated the problem was one over which the United States had no jurisdiction.

U.S. Secretary of State Forsythe shared the views of the Spanish Minister but knew that the executive branch of government could not interfere with the judicial branch. President Van Buren did send a ship to Connecticut to await the verdict of the court and whisk the Africans back to Cuba if they were found guilty. It was rumored that abolitionists also had a boat waiting to help the Africans escape.

The court found that the Africans were neither slaves nor Spanish subjects and must be transported back to Africa by President Van Buren. The President was very dissatisfied with the verdict. The case was appealed to the Supreme Court and the Africans remained in the New Haven jail.

On February 22, 1841, the Supreme Court hearing began. Lewis Tappan knew that it would take a skillful orator to sway the southern Supreme Court Justices. He had persuaded John Quincy Adams, "Old Man Eloquent," to take the case. Although Adams thought abolitionists were fanatics, he was against slavery and had followed the *Amistad* case with great interest. Adams spoke for four and one-half hours, systematically attacking the prosecution's case. When the court reached its verdict on March 9, 1841, it found that the Africans had been kidnapped and should be freed immediately.

After the long imprisonment, the Africans wanted to return to Sierra Leone immediately. However, they were persuaded to go on a tour to raise money to build a Christian Mission in Africa. Of the fifty-three Africans who arrived in the United States in August, 1839, thirty-five survivors left in November to return to their homeland.

After reaching Africa, many of the "Amistads" returned to their native way of life; others remained with the missionaries. In spite of malaria, tribal wars, and competition from the Moslems, the group finally established a successful sawmill and mission school.

This was not the end of the *Amistad* story. The American Missionary Association, the outgrowth of the *Amistad* committee, established the Negro colleges of Hampton, Talladega, LeMoyne, Dillard, Tougaloo, Atlanta, Houston, Tillotson, Howard, and Fisk.

PLANTATION LIFE

Teacher Card

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As an introductory activity, have students write a paragraph about slave life on a plantation and put it aside for future reference. Then read and discuss the lesson. In the light of new information, the students may then wish to change errors in their paragraphs on slave life.

QUESTIONS FOR DISCUSSION

1. Students should notice the vagueness of Fowler's letter and contrast it with the details found in Douglass' account.
2. What determined the kind of master a slave had? Could a slave have different types of masters during his lifetime?
3. What evidence can the student find that supports or contradicts the stereotypic picture of darkies who sang and danced all day?
4. Discuss the constant fear of slave revolts.
5. The fact that slaves could not legally marry, could be sold at any time, and had no control over how the master used their bodies made family life impossible. The effect of the master's promiscuity on his own family is illustrated in this excerpt from *In White America* by Martin B. Duberman:

"Once Massa goes to Baton Rouge and brung back a yaller gal dressed in fine style. She was a seamster nigger. He builds her a house 'way from the quarters. This yellar gal breeds fast and gits a mess of white young-uns. She larnt them fine manners and combs out they hair.

"Once two of them goes down the hill to the dollhouse where the Missy's children am playing. They wants to go in the dollhouse and one of the Missy's boys say, "That's for white children." They say, "We ain't no niggers, 'cause we got the same daddy as you has, and he comes to see us near everyday." They is fussing, and Missy is listening out her chamber window . . .

"When Massa comes home his wife hardly say nothing to him, and he asks her what the matter, and she tells him, "Since you asks me, I'm studying in my mind 'bout them white young-uns of that yaller nigger wench from Baton Rouge." He say, "Now honey, I fatches that gal just for you, 'cause she a fine seamster." She say, "It look kind of funny that they got the same kind of hair and eyes as my children, and they got a nose like yours." He say, "Honey, you just paying 'tention to talk of little children that ain't go no mind to what they say." She say, "Over in Mississippi I got a home and plenty with my daddy and I got that in my mind."

"Well, she didn't never leave, and Massa bought her a fine new span of surrey hosses. But she don't never have no more children, and she ain't so cordial with the Massa. That yaller gal has more white young-uns, but they don't never go down the hill no more."

6. For further study, some students may wish to contrast the picture of slavery found in *Gone With The Wind* by Margaret Mitchell with those of *Jubilee* by Margaret Walker.

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PLANTATION LIFE
Student Card

11

J. W. Fowler owned a Mississippi plantation run by slave labor. In the following 1857 letter he gives instructions to his overseers, whose job it was to supervise the work of the slaves.

"The health, happiness, good discipline and obedience, food, sufficient and comfortable clothing, a sufficiency of good wholesome and nutritious food for both man and beast being indispensably necessary to successful planting, as well as for reasonable dividends for the amount of capital invested without saying anything about the master's duty to his dependants, to himself and his God—I do hereby establish the following rules and regulations for the management of my Prairie Plantation, and require an observance of the same by any and all Overseers I may at any time have in charge . . .

"Punishment must never be cruel or abusive, for it is absolutely mean and unmanly to whip a Negro for mere passion or malice, and any man who can do this is entirely unworthy and unfit to have any control of either man or beast.

"My Negroes are permitted to come to me with their complaints and grievances and in no instance shall they be punished for so doing. On examination, should I find they have been cruelly treated, it shall be considered a good and sufficient cause for the immediate discharge of the Overseer.

"Prove and show by your conduct toward the Negroes that you feel a kind and considerate regard for them . . . See that their necessities are supplied, that their food and clothing be good and sufficient, their houses comfortable; and be kind and attentive to them in sickness and old age. See that the Negroes are regularly fed and that their food be wholesome, nutritious and well cooked . . .

"I greatly desire that the Gospel be preached to the Negroes when the services of a suitable person can be procured. This should be done on the Sabbath; day time is preferable, if convenient to the Minister . . .

"There being a sufficient number of Negroes on the plantation for society among themselves, they are not to be allowed to go off the plantation merely to seek society, nor on business without a permit from myself or the Overseer in charge—nor are other Negroes allowed to visit the plantation."

Frederick Douglass lived about twenty years of his life in slavery on a Maryland plantation. After his escape, he became a great abolitionist. The following account of slave life is taken from his book, *Narrative of the Life of Frederick Douglass*, written in 1845.

"The Slaves . . . received their monthly allowance of food, and their yearly clothing. The men and women slaves received, as their monthly allowance of food, eight pounds of pork, or its equivalent in fish, and one bushel of corn meal. Their yearly clothing consisted of two coarse linen shirts, one pair of linen trousers, one jacket, one pair of trousers for winter made of coarse Negro cloth, one pair of stockings, and one pair of shoes; the whole of which

could not have cost more than seven dollars. The allowance of the slave children was given to their mothers, or the old women having the care of them. The children unable to work in the field had neither shoes, stockings, jackets, nor trousers, given to them: their clothing consisted of two coarse linen shirts per year. When these failed them, they went naked until next allowance day.

"There were no beds given the slaves, unless one coarse blanket be considered such, and none but the men and women had these. This, however, was not considered a very great privation. They found less difficulty from the want of beds, than from the want of time to sleep; for when their day's work in the field is done, the most of them having their washing, mending, and cooking to do, and having few or none of the ordinary facilities for doing either of these, very many of their sleeping hours are consumed in preparing for the fields the coming day; and when this is done, old and young, male and female, married and single, drop down side by side, on one common bed—the cold, damp floor—each covering himself or herself with their miserable blankets; and here they sleep till they are summoned to the field by the driver's horn. At the sound of this, all must rise, and be off to the field. There must be no halting; every one must be at his or her post; and woe betides them who hear not this morning summons to the field; for if they are not awakened by the sense of hearing, they are by the sense of feeling; no age nor sex finds any favor. Mr. Severe, the overseer, used to stand by the door of the quarter, armed with a large hickory stick and heavy cowskin, ready to whip any one who was so unfortunate as not to hear . . .

QUESTIONS FOR DISCUSSION

1. According to J. W. Fowler, what specific provisions were given to slaves? According to Frederick Douglass, what specific provisions were given to slaves?
2. Describe the types of conduct that Douglass said gave occasion for whipping a slave. What instructions concerning punishment did Fowler give his overseer?
3. What conditions destroyed family life for the slaves?

THE FREE NEGRO Teacher Card

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I. Additional Information:

1. It should be pointed out that free slaves were often a real threat to the Southern plantation owners—actually almost saboteurs. Their very presence represented the fact that some blacks could be free and could prosper.
2. It should be pointed out that a definite black class system developed:
Lower Class—chronically unemployed and unskilled
Middle Class—skilled workers, domestics
Upper Class—businessmen and artisans (barbers, restaurateurs, caterers, tailors, contractors, house servants of the socially prominent whites and the few in teaching, law, medicine and ministry. In the South, this also included few black slave owners.) From this elite group came most of the race's protest leaders.
3. It should be noted that one of the most radical methods by whites to control the free Negro was the American Colonization Movement. (back to Africa) While joining movement for humanitarian reasons, many members of the society not only refused to reverse racial barriers, but actually endorsed them. Life might be made so unpleasant for the free Negro that Africa would look inviting. A free slave exodus might strengthen slavery. However, the majority of free Negroes opposed the movement forming counter societies of their own. It was understanding to the blacks that many "sincere" white abolitionists endorsed the movement as a solution to severe problems.
4. It should be pointed out that several mutual aid societies came about as a result of the status of the Free Negro. Their function was to fight against adversity, i.e. to lift this disadvantaged group. The first was the Masonic Order, founded by Prince Hall. Hall was initiated into the Masons before the Revolutionary War, but due to racial discrimination, he was forced to establish his own Grand Lodge.

Another example is the Free African Society. Its members had to pledge to lead very orderly lives, and if members did not comply, they were forcibly ejected. The most notable work of this group occurred during the 1793 Plague in Philadelphia. They supplied nurses and picked up and buried the victims of the fever. The group worked around the clock, helping both blacks and whites.

II. Suggested Answers to Student Activities

1 and 2: These would be an excellent outside paper assignment—then class discussion. A comparison of the free Negro and the slave would provide for excellent discussion.

III. Additional questions for discussion:

1. Why do you think the state of Massachusetts was so "liberal" in its treatment toward the non-slave?
2. Due to the strict laws, why do you think it was possible for some free Negroes to acquire such wealth?
3. Why were blacks in the North able to participate more freely than their southern counterpart in the Abolitionist Movement?

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THE FREE NEGRO Student Card

12

Practically all slaves in America were Negroes, but not all Negroes were slaves. In 1790, there was 59,557 nonslaves, and 488,070 in 1860. Of the half million nonslaves in 1860, 250,787 were living in the South where they were called free Negroes.

The origin of the free Negro class came about from several different methods: (1) Indentured servants who had completed their term of service and the off-spring of these servants, (2) fugitive slaves, (3) slaves who had bought their freedom, (4) Negroes who received their liberty after serving in the Revolutionary War, (5) slaves who had been freed by their masters.

The free Negro was subject to many laws in the South. The primary method of control was the anti-immigration law. A typical statute was that of Maryland: a free Negro coming into the state was fined \$26; \$500 for the second entrance, and if this could not be paid, he would be sold as a slave. Other regulations were as follows: A free Negro had to observe the same curfew laws as the slaves, he could not own guns, vote, assemble (churches excepted), buy a drink without white approval, hold public office, or testify against a white in court. In addition, a free Negro had to prove he was free. He was compelled to carry "free-papers", which were issued by local courts and had to be renewed for a set fee. If these papers were lost, the free Negro was thought to be a fugitive and sold. (This applied in every southern state except Virginia).

However, some free Negroes managed to live a good life in spite of the laws. They could own property and make contracts. A chronic shortage of skilled labor helped their situation, positions such as carpenters, tailors, show-makers, barbers, blacksmiths and grocers were available to the free Negro. Large profits were made by a few as proprietors of hotels and restaurants. Jehu Jones of Charleston, South Carolina, owned a hotel valued at \$40,000. The richest free Negro during this period was Logan of New Orleans who owned property worth \$500,000.

In the North there were no slaves after 1830, but the free Negroes numbered around 250,000. Their condition was better than that of their southern counterpart, but as Benjamin Quarles stated, it was still "far from paradise." Only in Maine, Massachusetts, New Hampshire, Vermont, and New York was the Negro allowed to vote. He could not serve on a jury, except in Massachusetts. A Negro could not testify against a white in California, Illinois, Indiana, Iowa, and Ohio. Anti-immigration laws were enforced in Ohio, Illinois, Indiana and Oregon. The economic conditions were not much better than that of the South. Negroes could not join labor unions or craftsmen's guilds. Too, white immigrants made for stiff competition in skilled and unskilled jobs. There were a few wealthy Negroes. In Cincinnati, Ohio, Negroes owned \$500,000 worth of real estate; in Indiana, 46 Negro farmers owned 3000 acres of farm land between them.

However, the northern Negro was able to protest, organize and agitate. He was free to petition and to speak through his newspapers. He was thus able to actively participate in the abolitionist movement.

STUDENT ACTIVITIES

1. If you were considered to be a free Negro in 1840, where would you have wanted to live—North or South? Justify your answer with material from the reading.
2. Would you term the free Negro "free"? Why?
3. Do research to find out how the slave bought his freedom.

NEGRO RESISTANCE TO SLAVERY

Teacher Card

13

This lesson seeks to dispel the myth that the black man was content or even happy with his role as a slave. Resistance in one form or another was quite prevalent. The following additional information may be useful:

Slave outbreaks and plots appeared both North and South during the Colonial period. Sometimes the white indentured servants made common cause with the Negroes against the masters. This was the case in 1663 when a plot of white servants and Negroes was rapidly betrayed in Gloucester County, Virginia. The eastern counties of Virginia, where the Negroes were rapidly outnumbering the whites, suffered from repeated scares. A patrol system was set up in 1726 in parts of the state elsewhere to check the importation of slaves by high duties.

Two important slave plots, one a serious insurrection, disturbed the peace of New York City in 1712 and 1741. In revenge for ill-treatment by their masters, twenty-three Negroes rose on April 6, 1712, to slaughter the whites and killed nine before they were overwhelmed by a superior force. The retaliation showed a barbarous strain on the part of whites, as twenty-one Negroes were executed, some were burned alive, others hanged, and one broken on the wheel.

An outbreak occurred in Louisiana in 1811. Beginning from a plantation in the parish of St. John the Baptist, about 36 miles north of New Orleans, a concerted slave uprising spread along the Mississippi. The Negroes formed disciplined companies to march upon New Orleans to the beating of drums. Their force, estimated to include from 180 to 500 persons, was defeated in a pitched battle with troops. According to one historian many of those executed were decapitated and their heads placed on poles along the river as an example to others.

Many slave revolts were reported throughout the existence of slavery. However, many successful insurrections were not recorded for it might serve as incentive for other slaves to revolt.

SUGGESTED ACTIVITIES

1. Do you believe that Nat Turner and other leaders of slave revolts were justified in their use of violence to gain their freedom?
2. Do you believe that the colonies were justified in using violence to gain their freedom from England? Compare or contrast these two beliefs.
3. Day to day resistance to slavery took many forms. Do you feel that the mother who took the lives of her children rather than have them grow up as slaves was justified in her actions? Why or why not?
4. Was the slave who poisoned his master justified? Explain.
5. Why didn't the black man accept his slave status without resistance?

6. As a slave, would you have taken part in a slave revolt? Why? or Why not?

7. A slave once said, "I'll rather die as a free man, than live as a slave." Do you agree or disagree with this statement? Explain.

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NEGRO RESISTANCE TO SLAVERY

Student Card

13

The myth of the slave who willingly accepted his lot and even found a degree of contentment as the loyal servant of a humane white master dies hard, in spite of abundant evidence to the contrary. Some slaveowners were humane; in many situations slaves were not contented with their lot, although the lack of practical alternatives caused most of them to submit to their masters' authority. To be sure, only a small minority of slaves took an active part in bloody insurrections. But rare was the slave who did not at one time or another during his servitude give vent to his yearning for freedom through some form of passive or active resistance.

Day to day slave resistance took many forms: Frederick Douglass described the *Work slow down* "There was much rivalry among slaves, at times, as to which can do the most work, and masters generally seek to promote such rivalry. But some of us were too wise to race with each other very long. We know that if, by extraordinary exertion, a large quantity of work was done in one day, the fact, becoming known to the master, might lead him to require the same amount every day. This thought was enough to bring us to a dead halt whenever so much excited for the race."

William Welles cited *refusal of punishment*—"As soon as Mr. Cook had ordered the men to seize him, Randall turned to them, and said—'Boys you all know me; you know that I can handle any three of you, and the man that lays hands of me shall die. This white man can't whip me himself, and therefore he has called you to help him.' The overseer was unable to prevail upon them to seize and secure Randall, and finally ordered them all to go to their work together."

Ebo Landing in the Sea Islands was the site of the *mass suicide* of Ebo slaves who simply walked in a body into the ocean and drowned themselves.

Lewis Clark told of *deliberate mutilation*—"Ennis, a house carpenter, was to be sold down the river. Determined not to go, he took a broadaxe and cut one hand off, then contrived to lift the axe, with his arm pressing it to his body, and let it fall upon the other, cutting off the ends of his fingers."

Numerous slaves were convicted for murdering their masters and overseers, but some escaped. Poisoning was a common means and where poison was not available, slaves resorted to mixing ground glass in the gravy for their master's table.

Sparked by the successful slave revolt of Toussaint L'Overture, the father of the Haitian Revolution, American slaves' hopes for freedom through resistance quickened. Among his greatest admirers was Gabriel Prosser who in 1800 carefully prepared an illfated slave revolt in Virginia. Prosser, his sturdy built and long hair imitating his Biblical idol, Samson, intended to climax his victory by proclaiming himself king of Virginia.

However, the plot was betrayed by two slaves who informed their masters. Prosser and thirty-four of his closest followers were arrested, convicted, and

hanged. At the trial, one of the defendants, believed to be Prosser, declared defiantly: "I have nothing more to offer (in my defense), than what General Washington would have had to offer, had he been taken by the British and put to trial by them. I have adventured my life in endeavoring to obtain the liber of my countrymen, and am a willing sacrifice to their cause; and I beg, as a favor, that I may be immediately led to execution. I know that you have predetermined to shed my blood, why then all this mockery of a trial?"

Nat Turner, a slave whose name struck terror in the hearts of whites throughout the South, was the mastermind and executioner of the bloodiest most daring slave insurrection in the history of the United States. Turner was born in 1800 on a plantation in Southampton County, Virginia. A devout Baptist he had become convinced early in life that he had been chosen by God to lead his people out of bondage.

On August 21, 1831, Turner and seven followers armed with hatchets and broadaxes entered the home of Turner's master. Within minutes they had killed every member of that family. Moving from plantation to plantation, they killed every white man, woman, and child in sight while gathering additional recruits from among the now masterless slaves.

By the time they were crushed by a hastily mobilized force of some three thousand army, navy, and militia men, Turner's rebels numbered about seventy and they killed about sixty whites. While his tiny army was dispersed or captured, Turner escaped. After hiding out for almost two months, Turner was captured, convicted, and hanged.

Revolts, or conspiracies to revolt, persisted down to 1865. They began with the institution of slavery and did not end until slavery was abolished. It can, therefore, be said that they were a part of the institution, a kind of bitterness that the whites had to take along with the sweetness of slavery.

THE ABOLITION MOVEMENT Teacher Card

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Additional Information:

- A. Long before 1830, arguments against slavery had begun.
 - 1. Before Revolutionary War, slaves in Massachusetts brought actions against masters.
 - 2. During and after the Revolutionary War, slaves petitioned state and federal governments to outlaw slave trade.
 - 3. Free African Society of Philadelphia—resolutions against slavery.
 - 4. In 1871, Charles Osburn published *The Philanthropist* — abolitionist paper.
- B. It should be noted that most texts dwell on white abolitionists (Garrison, Lovejoy, etc.) Here please point out black abolitionist. Possibly, outside reports would be beneficial.
 - 1. Samuel Cornish—founded first Negro newspaper, *Freedom's Journal*, in 1827. Was abolitionist journalist.
 - 2. Christopher Rush—was active in Anti-Slavery Society.
 - 3. James Forten—freed slaves who led the fight against American Colonization Society—helped Garrison out of several financial crises.
 - 4. Charles Lenox Remond—supported Garrison's ideas—was vice-president of New England Anti-slavery Society.

(See *From Slavery to Freedom* and *Before the Mayflower*)
- C. Abolitionists can be paralleled with women's rights — following from *Sojourner Truth*:

"I think dat 'twixt de black folks of de Souf and de womin at de Norf, all talkin' 'bout rights, de white men will be in a fix pretty soon . . . Dat man ober dar say day womin needs to be helped into carriages and lifted ober ditches, and to hab de best place everywhar. Nobody eber helps me into carriages, or ober mud-puddles, or givs me any any best place! And a'n't I a woman? Look at me! Look at my arm! I have ploughed and planted and gathered into barns and no man could head me! And a'n't I a woman? I have borne 13 children, and seen 'em mos' sold off to slavery, and when I cried out with my mother's grief, non but Jesus heard me! And a'n't I a woman?"

Suggested Answers to Activities:

- 1. Anti-slavery sentiment is an overall terms (everyone who is against slavery)
An Abolitionist in a sub-title under anti-slavery (wants to be *rid* of slavery)

2. More "freedom" in the North—not as much pro-slavery sentiment—extreme danger in the South.
3. Agree: Made slavery more strict—more difficult to break away from.
Disagree: Encouraged more blacks to leave bondage—some by any means necessary—knew that there were others who believed like they did
4. 1. Printed Word—Newspapers and Pamphlets
2. Speeches
3. Rebellion
5. Agree: It is everyone's duty to help—"love thy neighbor as thyself", and Golden Rule
Disagree: Don't want to get involved—"I have enough problems myself, without taking on someone else's"—don't "meddle" in others' affairs—right of privacy
6. Purely personal—good paper topic to check for student comprehension of topic.

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THE ABOLITION MOVEMENT

Student Card

14

The abolition movement had members both black and white, both northern and southern. These abolitionists believed not only that slavery was contrary to the social, political, economic and religious values of America, but also that slavery must be ended—not just contained within certain states.

Before 1830 the traces of the sectional conflict over slavery were appearing. The writers of the Constitution had avoided direct use of the term “slavery”, yet had protected some of its aspects. Fugitive slave laws were passed by Congress and the state legislatures in an effort to protect the rights of the slave owners.

David Walker, a free Negro appealed to southern slaves in *Walker's Appeal*, an abolitionist pamphlet:

“Now I ask you, had you not rather be killed than to be a slave of a tyrant, who takes the life of your mother, wife and dear little children? Look upon your mother, wife and children, and answer God Almighty. And believe this, that it is no more harm for you to kill a man who is trying to kill you, than it is for you to take a drink of water when thirsty; in fact, the man who will stand still and let another murder him, is worse than an infidel.”

William Lloyd Garrison in his abolitionist newspaper, *The Liberator*, wrote:

“I do not wish to think, or speak, or write with moderation. No! No! Tell a man whose house is on fire, to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen;—but urge me not to use moderation in a cause like the present. I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single-inch—And I will be heard.”

One of the foremost black abolitionists was Frederick Douglass, an escaped slave. In one of his speeches, he said:

“What to the American slave is your Fourth of July? I answer: A day that reveals to him more than all other days in the year the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty, an unholy license; your sounds of rejoicing are empty and heartless

“You boast of your love and liberty, your superior civilization . . . while the whole political power of the nation is solemnly pledged to support and perpetuate the enslavement of three million of your countrymen.”

Henry Highland Garrett in an 1843 address to the Buffalo Convention of Colored Citizens expressed himself:

“Brethern, arise, arise! Strike for your lives and liberties: Now is the day and the hour. Let every slave throughout the land do this and the days of slavery are numbered. Rather die freedman than live to be slaves . . . Awake, awake, millions of voices are calling you. Let your motto be resistance . . .”

SUGGESTED ACTIVITIES

1. What is the difference between one who is anti-slavery and one who is an abolitionist?
2. Most of the abolitionists were in the North. Why do you think this statement is true?
3. It has been said that the abolitionists kept slavery alive by frightening the southerners. Do you agree or disagree with this statement? Why?
4. Can you identify several methods of protest from the four selections?
5. An individual should try to stop the suffering of his fellow man. Do you agree or disagree with this statement? Why?
6. If you were alive during the abolitionist movement, what method of protest would you have used? Why?

THE UNDERGROUND RAILROAD Teacher Card

15

Additional Information

1. It should be noted that the most dangerous part of the slaves' journey was in the South, for there was seldom help in this region. Also, when the slave reached the North, it was usually the free Negro who helped the runaway. Only a small percentage of the slaves who escaped ever reached the North.

2. The most important work done within the Underground Railroad was the Vigilance (or Vigilant) Committee, founded and run by blacks. This committee, which arose in the mid 1830's, collected money (usually from blacks) to help give food, clothes and shelter to runaway slaves when they arrived in the North. It also helped prevent the kidnapping and arrest of runaways.

3. It should be noted that Fugitive Slave Laws stated:

(a) Law of 1793—(1) gave power to master of fugitive to seize him when found, take him to local officials, and get certificates to take him back; (2) allowed no jury trial for a black who could also be convicted on oral testimony or sworn affidavit of his master

(b) Law of 1850—anyone caught helping a slave escape could receive a penalty of six months in prison plus a \$1,000 fine

4. Newspaper article "Boston Defies Fugitive Slave Law of 1850" "... on the day of the arraignment of the alleged fugitive, the fact was noted in a newspaper by a colored man of great energy and character, employed by a firm in Boston and utterly unconnected with the Abolitionists. He asked leave of absence and strolled into the Court House. Many colored men were at the door, and had been excluded, but he, being known and trusted, was admitted, and the others, making a rush, followed in behind him with a hubbub of joking and laughter. There were but a few constables on duty, and it suddenly struck this leader, as he and his followers passed near the man under arrest, that they might as well keep on and pass out at the opposite door, taking among them the man under arrest, who was not handcuffed. After a moment's beckoning, the prisoner saw his opportunity, fell in with the jubilant procession, and amid continued uproar was got outside the Court House, where the crowd scattered in all directions. It was an exploit which . . . was treated at Washington as if it had shaken the nation. Daniel Webster called it a "case of treason." President Fillmore issued a special proclamation. Henry Clay gave notice of a bill to lead added strength to the Fugitive Slave Law . . ."

5. Harriet Tubman's last trip as recounted in a letter written by Thomas Garrett, a Quaker "conductor"

"Respected friend William Still: I write to let thee know that Harriet Tubman is again in these parts. She arrived last evening from one of her trips of mercy, to God's poor, bringing two men with her as far as New Castle. I agreed to pay a man to pilot them on their way to Chester County; the wife of one of these men, with two or three children, was left some

30 miles below, and I gave Harriet \$10 to hire a man with carriage to take them to Chester County. She said a man had offered for that sum, to bring them on. I shall be uneasy about them, till I hear they are safe. There is now much more risk on the road, till they arrive here, than there has been for several months past. We find some poor worthless wretches are constantly on the lookout on two roads that they cannot avoid (especially with carriages). Yet as it is with Harriet who seems to have had a special angel to guard her on her journey of mercy, I have hope . . ."

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THE UNDERGROUND RAILROAD Student Card

15

A major weapon in the battle against the auction block and human bondage was the Underground Railroad which had no real tracks, trains, conductors, or stations. Rather it was a system of fairly established escape routes for runaway slaves and was operated by black and white abolitionists. Procedure called for the fugitive to leave the South and head North; if he reached safety, he considered himself free. However, because of the fugitive slave laws, a slave had to leave the country in order to be legally free. A trip on the Underground Railroad was dangerous, for if a slave was caught, he could expect extreme punishment.

The method of escape was as follows: the potential fugitive was contacted by an agent posing as a census taker, peddler, or perhaps a surveyor. If time allowed, the slave would prepare himself for the journey, taking supplies from his master. The agent would then turn the slave over to a "conductor" who would send him to the first "station." There the slave would be given food, allowed to rest, and perhaps disguised. This pattern was repeated until the runaway reached a strong abolitionist state or left the country. Traveling was always done at night, while daylight hours were reserved for rest.

Levi Coffin, a white conductor who made possible 3,000 escapes, described a typical pattern:

"They sometimes came to our door frightened and panting and in a destitute condition, having fled in such haste and fear that they had no time to bring any clothing except what they had on, and that was often very scant Our house was large and well adapted for secreting fugitives. Very often slaves would lie concealed in upper chambers for weeks without the boarders and frequent visitors at the house knowing anything about them . . . The Underground Railroad business increased as time advanced and it was attended with heavy expenses, which I could not have borne had not my affairs been prosperous. I found it necessary to keep a team and a wagon always at command, to convey the fugitive slaves on their journey. Sometimes, when we had large companies, one of two other teams and wagons were required. These journeys had to be made at night, often through deep mud and bad roads, and along by ways that were seldom traveled. Every precaution to evade pursuit had to be used, as hunters were often on the track, and sometimes ahead of the slaves . . ."

There were many people involved in the Underground Railroad, one of the most daring being John Fairfield, a white "conductor." He would take names and descriptions of friends and relatives of former slaves and free Negroes, and would lead slaves to freedom. His most spectacular feat was an escape which, to the unknowing eye, was a funeral procession.

Many blacks were high ranking officials on the Railroad. William Still is credited with beginning the escape scheme, and for many years, he ran the Anti-Slavery Office in Philadelphia and was the chairman of the Vigilant Committee in Philadelphia. In 1872 he wrote a book which is considered to be the

authoritative record on the subject. Elijah Anderson led more than 1000 fugitives to freedom between 1850 and 1855. John Mason, a fugitive himself, led 1,300 slaves to Canada, and while doing so was captured and sold—only to escape again. Josiah Henson took 30 slaves out of Kentucky to Ohio; to avoid suspicion, he was forced to return by way of New York state.

The most outstanding person involved in the Underground Railroad was Harriet Tubman. A small and sickly lady, she was born a slave in Maryland around 1832. She escaped from slavery, but remembering the plight of her people, she returned to the South nineteen times and aided in the escape of over 300 slaves. Her usual method of operation was to leave on Saturday night, as the masters would not detect the escapes until Monday morning. She would not tolerate cowardice and if she felt anyone lost his nerve, he would be shot to death immediately. She was never caught, even during the Civil War when she served as a Northern spy.

SUGGESTED ACTIVITIES

1. The Underground Railroad was another form of protest against slavery—as was the abolitionist movement. Which achieved the best results? Why?
2. The passage of the 1850 Fugitive Slave Law increased Underground Railroad activities. Why would this have been true?
3. Plot an escape route on the Underground Railroad—include the point of origin, the stopping off places, and the final destination.
4. Assume the role of a newspaper reporter interviewing Harriet Tubman. Write an article revealing her feelings about slave escapes and the various escape methods.

THE NEGRO IN THE CIVIL WAR ERA Teacher Card

16

The major point of this lesson is to show that blacks made great contributions to the Civil War in spite of serious hardships.

Additional Information: (*From Slavery to Freedom*) Negro enlistment:

1. 93,000 from seceded states
2. 40,000 from border slave states
3. 52,000 from free states

It is possible that many mulattoes served in white regiments without being designated as Negroes.

Enlistment Act of 1862 provided:

1. White privates should receive \$13 a month
2. Black privates should receive \$7 a month
3. White privates should receive \$3.50 for clothing
4. Black privates should receive \$3.00 for clothing

Until pay was equalized in 1864, there were protests by the blacks.

THE BLACK MAN IN BATTLE

Negroes saw action in every theater of operation during the Civil War. They were at Milliken's Bend in Louisiana, Olustee in Florida, Vicksburg in Mississippi, and at the siege of Savannah. They fought in Arkansas, Tennessee, Kentucky, and North Carolina and played a part in the reduction of Petersburg and were at Appomattox Court House, April 9, 1865.

Major General Gilmore issued the following order to commend Negro soldiers under his command for a daring exploit:

"On March 7, 1865, a party of Colored soldiers and scouts, thirty in number . . . left Jacksonville, Florida, and penetrated into the interior through Marion County. They rescued ninety-one Negroes from slavery, captured four white prisoners, two wagons, and twenty-four horses and mules; destroyed a sugar-mill and a distillery . . . and burned the bridge over the Octawaka River. When returning they were attacked by a band of over fifty cavalry, whom they defeated and drove off with a loss of more than thirty to the rebels . . . This expedition, planned and executed by Colored men under the command of a Colored non-commissioned officer, reflects credit upon the brave participants and their leader."

EDUCATION FOR BLACKS DURING CIVIL WAR

The enthusiasm for Negro education was tremendous. In the last year of the war at least 1,000 Northern men and women were teaching ex-slaves. While they met with opposition from a majority of Southern whites, there were some who not only favored but contributed to the success of Negro schools.

Some Negroes established schools. In Natchez, for example, three schools were started during the war by Negro women. In Savannah, Negroes could

boast not only of two large schools which they had founded, but also of a Negro board of education to determine their policies. Most Negro schools had poor facilities, inadequate supplies, and insufficient teachers, but Negroes attended them in larger and larger numbers. The people responsible for establishing these schools—Northerners and Southerners, blacks and whites—made a most significant contribution to the adjustment of Negroes coming out of slavery.

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THE NEGRO IN THE CIVIL WAR

Student Card

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No war has affected the political nature and history of America more than the Civil War. During a period of grave internal strife when it seemed that the nation would dissolve into weak and defenseless units, the four year Civil War unified the country and created conditions leading to the emancipation of the slaves.

In the first blast of emotions which followed the fall of Fort Sumter, Abraham Lincoln issued a call for men who loved the Union. White and Negro patriots rallied to the flag, but the Lincoln Administration thanked the Negro volunteers, sending them home with an understanding that the war was a "white man's war".

The slave, however, proved of invaluable assistance to the Union forces. John Ransom, a Union private, wrote: "The Negroes were fairly jubilant at being able to help genuine Yankees." He described how a few Negroes led him and his buddies through a Confederate fortress one night, "actually stepping over the sleeping rebels." Said another soldier: "To see a black face was to find a true heart."

The closer the bluecoats came to the plantations, the more difficult it became for masters to control their slaves. Slave patrols were doubled during the war, but discontent continued to grow. Forty slaves were killed in Mississippi for plotting rebellion. Others took to the woods to form guerilla bands. Most, however, waited for the approach of the federal troops. Union General Rufus Saxton told of the resistance of Negroes as bluecoats captured the Sea Islands in 1861: "They (slaveholders) tried to take their Negroes with them but they would not go. They shot down their Negroes in many instances because they would not go with them. They tied them behind their wagons, and tried to drag them off; but the Negroes would not go. The majority remained behind and came to our lines."

The Union spy system relied heavily upon information supplied by former slaves. Allen Pinkerton, Chief of the Union Secret Service, wrote that he "found the Negroes of invaluable assistance" from the beginning of the war. John Scobel, Mississippi slave, who became one of Pinkerton's most trusted agents, repeatedly crossed into Confederate territory to bring back military information.

An outstanding example of help to the Union forces was provided by Robert Smalls, the Negro pilot of a Confederate gunboat, the *Planter*. In May, 1862, Smalls and his slave crew sailed the ship out of Charleston harbor and surrendered it to the Union fleet. "I thought the *Planter* might be of some use to Uncle Abe," he explained. Smalls and his crew were rewarded by Congress for their brave exploit, and Smalls was asked to Washington to meet President Lincoln. Smalls became one of many Negro ship pilots, most former slaves, who served the Union Navy.

Slaves flocked to the Union lines seeking freedom. However, no uniform policy existed concerning the status of these slaves. General Butler declared that they were "contraband of war" and should not be returned to their owners. General Halleck adopted the policy of returning all fugitives.

It was not until the Confiscation Act of August 6, 1861, that anything resembling uniform treatment was applied to fugitives by the federal government. It declared that all slaves used by their masters to aid in the insurrection against the Union should be free. The Second Confiscation Act of July 17, 1862, declared all slaves of rebel masters "forever free."

The war quickened the Negroes' demands for equality in the North. Illinois and California dropped "black laws" that denied the admittance of Negroes to the state. Congress voted to allow Negroes to testify in federal cases and approved the hiring of Negro mail carriers. Philadelphia Negroes continued their fight to ride the streetcars.

While these advances were being made, the Northern home front exploded with anti-Negro violence. In New York City, the poorest and most ignorant whites, many of them recent Irish immigrants who blamed Negroes for the war and resented their competition for jobs, rioted for four days. Roving bands attacked and lynched Negro men, women, and children. A black orphans' home was set ablaze. As Irish firemen led some twenty Negro children to safety, crowds yelled: "Wring the necks of the Lincolnites." The entire city police force as well as United States Army had to be called to restore order and halt the murders.

When the call for black troops was finally made volunteers came from all over the country. The contributions of the Negro soldier were remarkable in light of the disadvantages under which he served. He was placed in segregated units under white officers who were often prejudiced. Negro regiments were sent into battle with less training than the white regiments had received and with weapons inferior to those issued to whites. Black medical facilities were worse, and doctors fewer. For more than a year, the War Department paid Negro soldiers half as much as whites. Until their pay was made equal, some Negro regiments refused to accept any pay at all. However, they continued to fight.

There is no doubt that Negroes contributed greatly to the victory of the Union in this war for freedom. About 186,000 blacks had enlisted by the end of the war. More than 38,000 gave their lives.

QUESTIONS

1. How do you account for the higher casualty rate among blacks than among whites?
2. As a soldier in a black regiment, write a letter to Secretary of War Edwin Stanton requesting equal treatment for blacks in the Union Army.
3. What problems lay ahead for the black man after the Civil War?
4. Why were the Confiscation Acts necessary?
5. What provisions should have been made by the Federal government in order to help the Negro adjust to his newly won freedom?

LINCOLN ON SLAVERY

Teacher Card

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DISCUSSION GUIDE

The aura of reverence that surrounds Lincoln makes it difficult for us to see that, like all men, he had a many-faceted personality, that he changed his mind occasionally, and that, as politicians do, he often accommodated his views to those to whom he was speaking. Moreover, the persistence of what Lerone Bennett calls the "mythology of the Great Emancipator" ("Was Abe Lincoln A White Supremacist?" *Ebony*, Feb., 1968, pages 35-42) has made of the *Emancipation Proclamation* a great freedom document that is widely admired, seldom read, and little understood. Bennett further insists that Lincoln's position on slavery has been grossly misrepresented. According to this author: "Lincoln was not opposed to slavery; he was opposed to the extension of slavery. More than that: Lincoln was opposed to the *extension* of slavery out of devotion to the interests of white people, not out of compassion for suffering blacks. To be sure he did say from time to time that slavery was 'a monstrous injustice.' But he also said, repeatedly, that he was not prepared to do anything to remove that injustice where it existed."

The purpose of this exercise is to explore the validity of such charges through an examination of Lincoln's statements on slavery and racial equality and a review of the text of the *Emancipation Proclamation*.

You may find the following additional quotations useful:

1. "Whether slavery shall go into Nebraska, or other new territories, is not a matter of exclusive concern to the people who may go there. The whole nation is interested that the best use shall be made of these territories. We want them for homes of free white people. This they cannot be, to any considerable extent, if slavery shall be planted within them. Slave states are places for poor white people to remove from; not to remove to. New free states are the places for poor people to go to and better their condition. For this use, the nation needs these territories." (Peoria, Oct. 16, 1854)
2. "I do not speak of emancipation at once, but of a decision at once to emancipate gradually. Room in South America for colonization can be obtained cheaply and in abundance; and when numbers shall be large enough to be company and encouragement for one another the freed people will not be so reluctant to go." (July 12, 1862)

Lincoln seems to have believed that slavery was wrong and that morally black and white were equal, but he could not accept the political and social equality of the races. Point out that for Lincoln the solution to the postwar problem of the freed Negroes seemed to lie in exportation to South or Central America and their colonization there.

Students should relate the provisions of the *Emancipation Proclamation* to Lincoln's statement of policy in his letter to Greeley. They should understand that the *Emancipation Proclamation* was essentially a military measure,

designed to weaken the enemy and to secure support abroad, especially in England. Because the Proclamation applied only to the Confederate states, over which the federal government had no control, it did not effectively free any slaves. Slavery continued in force in the southern tip of Louisiana and Tennessee, both under federal control by this time, and in the border states that had not seceded.

The effectiveness of the Emancipation Proclamation is widely debated. However, John Hope Franklin says: "If the Proclamation of Emancipation was essentially a war measure, it had the desired effect of creating confusion in the South and depriving the Confederacy of much of its valuable laboring force. If it was a diplomatic policy, it succeeded in rallying to the Northern cause thousands of English and European laborers who were anxious to see workers gain their freedom throughout the world. If it was a humanitarian document, it gave hope to millions of Negroes that a better day lay ahead, and renewed the faith of thousands of crusaders who had fought long to win freedom in America." Ask students to evaluate this statement.

REFERENCES

The sources from which this material has been derived are too extensive to be listed here. It is important, however, that the teacher and/or selected students read the magazine article by Lerone Bennett cited above.

LINCOLN ON SLAVERY Student Card

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The traditional image of Abraham Lincoln as the "Great Emancipator," the champion of the Negro, and the bitter enemy of slavery has come under fire in recent years. Fuel was added to the flames in 1968 with the publication in February issue of *Ebony* of an article by Lerone Bennett (*Before the Mayflower*) entitled: "Was Abe Lincoln A White Supremacist?"

What was Lincoln's attitude toward the black man and the abolition of slavery? To what extent did the celebrated Emancipation Proclamation really free the slaves? Did Lincoln believe in racial equality? In the quotations below, what did Lincoln have to say on these subjects?

At the time of Kansas-Nebraska Act Lincoln expressed the view that:

"Equal justice to the South, it is said, requires us to consent to the extension of slavery to new (territories). That is to say, inasmuch as you do not object to my taking my hog to Nebraska, therefore I must not object to your taking your slave. Now, I admit that this is perfectly logical, if there is no difference between hogs and Negroes . . . But . . . you require me to deny the humanity of the Negro . . . If the Negro is a man, why then my ancient faith teaches me that "all men are created equal" and that there can be no moral right in connection with one man's making a slave of another. . . . No man is good enough to govern another man, without the other's consent . . . Let it not be said I am contending for the establishment of political and social equality between whites and blacks. I have already said the contrary." (Peoria, October 16, 1854)

During the famous Lincoln-Douglas debates in 1858 Lincoln said:

"Let us discard all this quibbling about . . . this race and that race, and the other race being inferior, and, therefore, they must be placed in an inferior position. Let us discard all these things and unite as one people throughout this land until we shall once more stand up declaring that all men are created equal." (Chicago, July 10, 1858)

"I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; . . . I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people. In addition to this there is a physical differences between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race." (Charleston, Illinois, September 18, 1858)

In an open letter to Horace Greeley in August, 1862, President Lincoln stated that:

"My paramount object in this struggle is to save the Union and is not either to save or destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that."

Lincoln's claim to the title of the "Great Emancipator" rests on the Emancipation Proclamation. It reads, in part:

". . . . That on the first day of January, A.D. 1863, all persons held as slaves within any state or designated part of a State the people whereof shall then be in rebellion against the United States shall be then, thenceforward, and forever free."

DISCUSSION QUESTIONS

1. From these statements would you conclude that Lincoln was a politician? An opportunist? A racist? A white supremacist? Explain.
2. How do you explain the different opinions voiced in Chicago and Charleston?
3. Does the issuing of the Emancipation Proclamation justify Lincoln's title of "Great Emancipator"? Why or why not?

RECONSTRUCTION AND THE NEGRO

Teacher Card

18

It is important that the students know that the Reconstruction Period was a time when the nation was in a dilemma, trying to find a way to get the entire country back together. Moreover, reunion had to be accomplished in such a manner as to not antagonize southern whites.

The Republican Party, formed in 1854, opposed the extension of slavery in the western territories, and Lincoln was elected as its first national candidate in 1860. The South had seen Lincoln's election as a threat to its economy. The class would profit by an analysis of:

- (1) the rejection of the Wilmot Proviso
- (2) the passage of the Compromise of 1850
- (3) the enactment of the Kansas-Nebraska Bill of 1854
- (4) the effects of the Dred Scott decision
- (5) the importance of the Lincoln-Douglas debates
- (6) the controversy over the Wade-Davis Bill

Negroes were rarely given land during Reconstruction. In a few areas of the South, they could buy land cheaply or were allowed to work a farm and sharecrop. Only about 5% owned land in the ten years that followed the Emancipation Proclamation.

Charles Sumner, a friend to both Douglas and Schurz, knew first hand how far the supporters of slavery would go in carrying out their ideas. He made several anti-slavery speeches in the 1850's; one he delivered in the Senate resulted in an attack by a southern Congressman, Preston Brooks. Sumner was so badly injured that he was only able to make occasional appearances in Congress for the next three years. He never fully recovered from the vicious beating.

To prove the point that he intended to die "hurrahing," Thaddeus Stevens chose to be buried in a Negro cemetery. His tombstone is inscribed with these words:

"I repose in this quiet and secluded spot, not from any natural preference for solitude, but finding other cemeteries limited by charter rules as to race, I have chosen this that I might illustrate in my death the principles which I advocated through a long life"

SUGGESTED ACTIVITIES

1. In his trip to the South, Schurz observed contradictions to the typical Southern stereotypes of blacks. Today many whites still hold stereotyped views—Discuss these. Are they valid? What about stereotypes of other minority groups?

2. Many historians refer to the contemporary Negro freedom movement as the second Reconstruction. Describe tactics used by white Southerners to block Negro progress after the Civil War. Discuss "white backlash" in the North and South today.

3. Thaddeus Stevens advocated that each freedman be given forty acres and a mule. Today, many black leaders state that real equality will never be achieved by passing civil-rights laws. They insist that economic reforms must take place before such equality can be attained. Discuss this possibility.

4. Carl Schurz an early advocate of abolition and racial justice during Reconstruction later advocated home rule for the South, leniency and amnesty for the rebels. Douglass dissented sharply. Compare this conflict with similar ones between blacks and white today.

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AUDIO-VISUAL AIDS

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RECONSTRUCTION AND THE NEGRO

Student Card

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Charles Sumner, a white Senator from Massachusetts had one answer to the question of what to do with the Negro: Give him the ballot and treat him like a man.

Thaddeus Stevens, a white Pennsylvania Congressman, also had an answer: Give him forty acres of land and treat him like a human being.

Carl Schurz, a German immigrant, toured the South to find an answer to the Negro question. He came up with an answer which he had a difficult time getting President Johnson to submit to the Senate. Only with the aid of Charles Sumner did the report reach Congress. The report revealed (1) the Negroes worked hard without any pay or motivation, and (2) they were trying hard to make homes and farmlands decent for their families. The Senate used the Schurz report to support its claims of a Johnson whitewash of conditions in the South.

Frederick Douglass, a black leader, had an answer too: "do nothing with (him). Your doing with Negroes is their greatest misfortune . . . the Negro should have been let alone in Africa . . . let alone when the pirates and robbers offered him for sale in our Christian slave markets . . . let alone by the courts, judges, politicians, legislators and slave drivers . . . If you see him plowing in the open field, leveling the forest, at work with a spade, a rake, a hoe, a pick axe, or a bill—let him alone; he has a right to work. If you see him on his way to school, with spelling book, geography and arithmetic in his hands—let him alone; . . . If he has a ballot in his hand, and is on his way to the ballot-box to deposit his vote for the man whom he thinks will most justly and wisely administer the government which has the power of life and death over him, as well as others—let him alone . . ."

However, nothing could be done until the status of the former Confederate states had been settled. President Lincoln's answer had been to readmit each state as soon as 10% of its 1860 voters took an oath of allegiance to the United States and established a government consistent with the Emancipation Proclamation. The right of the black man to vote was not specified.

Andrew Johnson, whom Tennessee claims as its son, tried to follow the plans of Lincoln and returned power to southern state governments, issued pardons to leading Confederates, and returned most of the land to former owners.

Congress came to the defense of the southern Negroes, passing the 13th amendment, freeing officially the slaves, in 1865 and the 14th amendment granting citizenship to blacks in 1868. Southern legislatures moved to rechain the black man by passing Black Codes which provided that former slaves should remain a supporting class; a good idea economically and psychologically for the defeated southerners. In 1867 Congress moved to cancel discriminatory state legislation and established military law in ten southern states; at the same time Congress acted to guarantee the black man his civil rights.

The Freedman's Bureau was established as a relief agency, providing schools and food for the emancipated slaves. Congress, however, failed to provide land and homes, thereby making it impossible for the former slave to work at anything except sharecropping.

General Swayne reported to the 42nd Congress: "Most assuredly no white man . . . had anything to do with gathering of crops, except to look on and give orders. Who did the work: The freedman . . . and yet there is a fierce murmur of complaint against them everywhere that they are lazy and insolent . . . Two-thirds of the freedmen in the section of the country which I traveled over have never received one cent of wages since they were declared free. A few of them were promised something at the end of the year, but instances of prompt payment of wages are very rare."

Frederick Douglass felt that the Negro was "free from the individual master, but a slave of society. He had neither money, property, nor friends."

Jenny Proctor a former slave recalling her bondage in Alabama, said that freedom meant: "I's hear tell of them good slave days, but I ain't never seen no good times then." Henry Banner, a ex-slave from Little Rock, Arkansas, described his new status: "What I likes best, to be slave or free? Well, it's this way. In slavery I owns nothing and never owns nothing. In freedom, I own the house and raise the family. All that cause me worriment, and in slavery I had no worriment, but I takes freedom."

Many southern white leaders did everything possible to keep the black man in line, forming organizations such as the Ku Klux Klan and the Knights of the White Camelia. Seemingly the southern white man's fear prompted his determination to regain political power, despite the method or the cost.

SUGGESTED ACTIVITIES

1. Why was President Lincoln's plan termed too liberal? By whom?
2. Why did President Johnson's plan make Congress angry?
3. What was there about Carl Schurz's childhood that enabled him to see the black man's burdens as they really were? Find out.
4. What omissions in the Reconstruction Acts called for an amendment to the Constitution?
5. Study the "disputed" election of 1876 and show how the Negro was denied the right to vote.

THE PRODUCTS OF RECONSTRUCTION

Teacher Card

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During the Reconstruction period the political climate of the North had changed with industrial expansion and business prosperity. In this light, the North was quite willing to restore the power to the conservative whites in the South. More and more the cries came that the South should be left alone to solve its own problems.

The Presidential election of 1876 aided in disenfranchising the Negro. The 1876 Democratic Presidential candidate, Samuel J. Tilden of New York, was thought to be the winner until Republicans in three Southern states charged that Democrats had intimidated black voters to provide Tilden's margin of victory. A complicated investigation began, and a 1877 compromise was reached in which the Democrats agreed to allow Republican Rutherford B. Hayes to become President in return for (1) subsidies for Southern railroad construction, (2) a Southerner in the Cabinet, and (3) the removal of the last federal troops from the South.

After the compromise, the Negro political position steadily eroded. Then came additional measures assuring disenfranchisement (poll tax, literacy tests, complicated ballots and white militant groups such as the KKK.) By 1877 the South had retreated from democracy and had institutionalized the policies by which it had overthrown Reconstruction. Blacks legally could vote and hold office, but it became increasingly difficult for them to exercise the responsibilities of citizenship.

Whites rationalized that black state governments were corrupt and foolish, and therefore should have been restricted. Students should be told of the general corruption of the Grant Administration, including the facts that (1) whites, for the most part, were in positions of power, (2) whites committed acts of fraud as well as Negroes, and (3) Negroes, in most cases, were exonerated by their white contemporaries.

Although many southern states rewrote their constitutions after the end of Reconstruction, these new documents retain many provisions inserted by the Reconstruction constitutional conventions, removing only those sections giving equal rights to Negroes. Southern whites denied most Negroes the ballot, as well as their economic and social opportunities. The result was that by the end of the 19th century, the ideologies of white supremacy and Negro inferiority had gained widespread acceptance.

Reconstruction offered some opportunity for blacks to fill high elective and appointive offices. Two Mississippi Negroes became U.S. Senators—Hiram R. Revels was elected to fill an unexpired term of Jefferson Davis, and in 1875 Blanche K. Bruce was elected to a full term. Twenty-one Negroes served in the U.S. House of Representatives from 1868 to 1895; Massachusetts in 1866 became the first state to elect Negroes to its legislature. However by 1902, there was not a single Negro in a state legislature nor in the national Congress. Even today no black man represents a Southern state in the U.S. Congress. When Oscar DePriest of Chicago entered the U.S. House of Representatives

in 1929, it had been 28 years since the last Negro had sat as a member of Congress. In 1966 Edward Brooke of Massachusetts became the first Negro Senator in 85 years. Carl Stokes of Cleveland, Ohio, and Richard Hatcher of Gary, Indiana, became the first blacks elected mayors of major cities. Walter Washington, was appointed by President Johnson in 1967 as the first Negro Mayor of Washington, D.C. Thurgood Marshall became the first black Justice of the U.S. Supreme Court in 1967, and Robert C. Weaver, Secretary of Housing and Urban Development, was the first Negro appointed to a Presidential Cabinet.

SUGGESTED ACTIVITIES

1. By 1870 the 13th, 14th, and 15th Amendments to the Constitution had been passed. Discussed what they dealt with and how they affected the blacks.
2. Discuss: How did the poll tax and the white primaries remove the Negroes' right to vote?
3. Have the students do research and make a list of the blacks who now hold local, state and federal government offices.

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THE PRODUCTS OF RECONSTRUCTION

Student Card

19

With the new Constitutional protection of the 14th and 15th amendments, black men were voting in large numbers. The Republican Party had emerged as the black man's political haven, and of the 1,330,00 voters registering under the Reconstruction Acts, 703,000 were Negroes and only 627,000 were whites.

The Freedmans Bureau offered hope to many Negroes who were illiterate and untrained for it had been illegal to educate slaves in many parts of the pre-war South. The setting up of schools on a wide scale by the Bureau aided in eliminating the problem of illiteracy, although many white southern voters were also illiterate.

The North's failure to give the freedman his own land caused the black man trouble. In the South planters would put voting Negroes on their lands; the same Southern whites refused to pay taxes, leaving the Reconstruction government, unable to meet its financial obligations. Many Negroes died because of privation, disease, and want.

In the summer of 1867 Negroes began to hold open-air meetings, registering and organizing political groups. Many Democrats attempted to control the votes of their former slaves. There were some whites who came from the North (called *Carpetbaggers* because of the material from which their suitcases were made) to make profits with little concern for the local people. The southern whites who joined the *Carpetbaggers* were called *Scalawags*.

When the required constitutional conventions met in all the southern states, Negroes served as delegates. Only in Mississippi, Louisiana, and South Carolina did the blacks outnumber the whites. Negroes played a decisive role in the South Carolina convention. Out of 131 delegates, 76 were black—some of these highly educated. One of these black college graduate delegates was Reverend Richard Cain who stated "I want a constitution that shall do justice to all men. I have no prejudices and feel above making any distinctions . . . I hope we will take hold high upon the highway of human progress . . . I want to see internal improvements, the railroads rebuilt, and in fact, the whole internal resources of the State so developed that she shall be brought back more happy and prosperous than she ever was."

From this 1869 convention came a very democratic document which favored navigable rivers and free public highways, instituted homestead exemptions, established boards of county commissioners, provided a new penal code, established universal manhood suffrage without distinction of race or color, lowered state taxes for the poor, granted some rights to women, granted the right of the people to vote for Presidential electors, established charitable institutions, hospitals, and county governments, and set up a complete public school system.

According to W. E. B. DuBois, "So satisfactory was the constitution . . . composed of a majority of blacks, that the state (of South Carolina) lived 27 years under it without essential changes, and when the constitution was

revised in 1895, the revision was . . . an amplification of the constitution of 1868."

Of the North Carolina constitution, Dr. Benjamin Brawley said, "In this state in 1868 the Reconstruction government by its new constitution introduced the township system so favorable now in the North and West . . . Every provision which any state enjoyed for the protection of public society from its bad members and bad impulses was provided or easily procurable under the constitution of the state . . . the abuse of the pardoning power had been corrected; the character of the officers appointed by the Executive had improved; the floating indebtedness of the state had been provided for in such a way that the rejection of fraudulent claims was assured and that valid claims were scaled one-half; the laws had been so amended as to secure substantial equality in the assessment of property; taxes had been reduced to eleven mills on the dollar."

Reconstruction constitutions with few alterations were also kept in Florida for 17 years, in Virginia for 32 years and in Mississippi for 22 years. Of these, DuBois noted "outside the curtailing of expenses and stopping of extravagance, not only did their successors make few changes in the work which these legislatures and conventions had done, but they largely carried out their plans, followed their suggestions, and strengthened their institutions. Practically the whole new growth of the South has been accomplished under the laws which black men helped to frame thirty years ago. I know of no greater compliment to Negro suffrage."

Louis F. Past, Assistant Secretary of Labor under President Woodrow Wilson, stated: "By every truly democratic test, the Negro-made constitution of South Carolina stands shoulder high above the white man's constitution which it superseded."

During the Reconstruction period, 20 Negroes served in Congress, and within the states there were six Lieutenant Governors, three Secretaries of State, four Superintendents of Education, one Supreme Court justice, five Speakers of the House; Negroes served in other positions such as postmasters and U.S. marshall. With the gradual withdrawal of Federal troops Reconstruction came to an end. The Black Codes, white supremacist organizations, Jim Crow and new constitutional laws such as (1) poll tax, (2) property ownership, (3) literacy tests, (4) grandfather clauses destroyed the hopes of the black man and left him without effective political power.

SUGGESTED ACTIVITIES

1. Why do you think a wartime atmosphere might be helpful to minorities seeking rights?
2. What is the definition of "tragedy"? Do you think that "tragic" is a good adjective to be applied to the Reconstruction era?
3. Why have many textbooks termed the Reconstruction era as the "tragic era"?
4. After Republican rule ended, Southern historians were quick to picture Reconstruction legislators as corrupt and foolish. What, in fact, were the weak points of Reconstruction? What were its positive accomplishments?

THE STATUS OF THE NEGRO IN 1877

Teacher Card

20

Vocabulary: These are essential terms for the student's reading comprehension.

1. Sharecropper—a person who farms land for the owner in return for part of the crops (forced labor for indebtedness).
2. Grandfather clause—a provision in the constitutions of some Southern States that discriminated against Negroes by declaring a man could not qualify to vote unless his grandfather had been eligible. It was declared void in 1915.
3. Disfranchise—to take the rights of citizenship away from: a disfranchised person cannot vote or hold office.
4. Compromise of 1877—the solution of the Presidential election between Democrat Samuel J. Tilden, who had gained fame as a reform governor of New York; and Republican Rutherford B. Hayes, who gained nationwide attention as a courageous administrator, established economy in government, and created a civil service program in which promotions were based on merit rather than political influence. Questionable southern ballots established the deal that meant the end of Reconstruction.

The white political leadership of the South voted for the Democratic Party and black southerners voted for the Republicans. In 1876 this voting division presented a unique problem, there were two sets of election returns from three states—Louisiana, South Carolina, and Florida—as a result both parties claimed victory. A compromise was made in 1877 which would mean the end of Reconstruction as well as the end of the dream of the recently freed Negro for advancement to first-class citizenship. In a private meeting, southern Democrats in Congress agreed not to oppose the decision of the 15-man Electoral Commission. This agreement gave Hayes the Presidency, because the commission had a Republican majority. In exchange, the Republicans promised an end to Reconstruction by withdrawing federal troops from the South. Southerners regained complete political control over their state and local government for the first time since the end of the Civil War.

The defeated Confederate leadership of the white South had simply marked time until sheer weariness of supporters and other interests pushed the Negro cause far into the background and relegated the Negro to his proper political and social sphere. Many ingenious methods were devised such as—a residence requirement; payment of a poll tax; ability to read or to interpret a section of the state constitution; criminal offense as larceny (high incidence among Negroes); good-character test, "white primary." These methods were so specific and effective that they also disfranchised a number of whites, primarily the poor and illiterate.

With haste the "grandfather clause" was developed giving the vote to those whose grandfathers had voted. These devices meant a thwarting effect of the intentions of the 15th amendment, and the all white juries made a mockery of the "due process of law".

Through low wages or sharecropping the South found peonage (the practice of holding persons to work for debts) a satisfactory substitute for slavery. For sharecropping to be economically stable the workers would have to have an honest landlord, be an industrious worker, have productive land, and sell cotton crop at a good price. But such a combination was rare. Sharecropping had a built-in system of evils. Landlords, doubling usually as merchants, charged high prices, added high interest charges, kept the sharecroppers books (for sharecroppers were often illiterate), and encouraged overbuying so on "settling-day" the cropper found himself without income, but owing money. With this practice if the cropper was no longer a slave to his master, he was like a serf or peon bound to the soil.

Negroes in the North, or those southern Negroes who migrated North in a hope to escape the dreariness of the South were disillusioned by the promise of a new freedom in the North. Separation of the races was not confined to the South, the northern states also imposed restraints. Homes for the Negro were only in certain residential areas, usually overcrowded slums. Most labor organizations would not accept Negro members. Negroes jobs were decreased to that of servants or as unskilled laborers.

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THE STATUS OF THE NEGRO IN 1877

Student Card

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As a substitute for slavery—and a necessity to the southern economic system—Negroes were encouraged to continue working as sharecroppers in the cotton field after the 1877 withdrawal of Federal troops.

Political competition for the Negro vote between the Democratic and Republican parties developed. The whites began to fear Negroes would gain control of local government, and to prevent this, the southern states withdrew all Negro voting rights. By 1877, separation of races was common in schools, railroad station, trains, hotels, barbershops, theaters, restaurants, churches and many other public facilities (See Jim Crow lesson). The 1896 Supreme Court supported the principle of “separate but equal” facilities for whites and Negroes in the *Plessy vs. Ferguson* case. (In this case intrastate transportation segregational practices were upheld, yet the courts decision was expanded to include other facilities such as public schools.)

On August 1, 1880, Frederick Douglass spoke of his disappointment with reconstruction before a large gathering of Negro people.

“How stands the case with recently-emancipated millions of colored people in our own country? What is their condition?”

“ . . . today, in most of the Southern States, the fourteenth and fifteenth amendments are virtually nullified. The citizenship granted in the fourteenth amendment is practically a mockery and the right to vote, provided for in the fifteenth amendment, is literally stamped out in fact of government. The old master class is today triumphant, and the newly-enfranchised class in a condition but little above that in which they were found before the rebellion . . . Our reconstruction measures were radically defective. They left the former slave completely in the power of old master, the loyal citizen in the hands of the disloyal rebel against the government. . .

“The old master class was not deprived of the power of life and death, which was the soul of the relation of master and slave. They could not, of course, sell their former slaves, but they retained the power to starve them to death. . . . Though no longer a slave, he is . . . compelled to work for whatever his employer is pleased to pay him, swindled out of his hard earnings by money orders redeemed in stores, compelled to pay the price of an acre of ground for its use during a single year, to pay more than four times more than a fair price for a pound of bacon and to be kept on the narrowest margin between life and starvation. . . . To me the wonder is, not that the freedmen have made so much; not that they have been standing still, but that they have been able to stand at all.”

The election of 1875 in Mississippi was the scene of bloody massacres of Negroes voters and their white friends. Letters to the Republican Governor, Adelbert Ames, told of the mounting threats that were received and the violence that took place as Election Day approached. The first letter is from

Senator Charles Caldwell, a fearless Negro Republican leader, who was assassinated a few months later.

"... The intimidation and threatening of colored voters continues uninterrupted, and with as much system, determined purpose, and combination of effort as if it were a legitimate means of canvassing and the chief one to be relied on in controlling the colored element. . . . In behalf of the people whom I represent, I appeal to your excellency for the protection which the laws of the State guarantee to every citizen regardless of party or race."

The second letter is an excerpt from a letter written in Vicksburg, Mississippi, "but it is impossible to do so; if we does, they will say we are making an invasion on the city and come out (to) kill us. When we hold church meetings, they breakes that up; our lives are not safe in our houses. Now we ask you who shall we look to for protection. . . . We are in the hands of murderers. There will not be peace here until troops come to unarm them. . . ."

Letters such as these paint a vivid picture of the Negro in the South of 1877: a frightened and confused man facing a bitter, hostile, and violently vindictive white citizenry.

SUGGESTED ACTIVITIES

1. What does the letter from Mississippi tell you about white supremacy in the state of Mississippi?
2. List short comings of Reconstruction as revealed in Frederick Douglass' speech.
3. Why was Reconstruction ended by 1877?
4. Explain why any man was willing to become a sharecropper.
5. Which shows white-supremacy at work (a) new black churches, (b) Afro-American elected to office, (c) Negroes lose right to vote.
6. Discuss: How the literacy tests, poll tax, and white primary remove the right to vote from the Negro?
7. What were some of the measures taken by the southern states to disfranchise the Negro?
8. Detail the compromise of 1877 which ended Reconstruction.

EDUCATION FOR THE NEGRO Teacher Card

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When shut out of white schools, Negroes moved to start schools of their own, but these were often unacceptable, or were wrecked by reactionary groups.

1. In question two deal with jobs available prior to the Civil War for those who were educated to perform skill jobs as store clerks, house chores as tutoring masters' children, religious position with other slaves and apprentice assistance.
2. In the discussion of question three emphasize the Manumission Society's purpose—to have a formal emancipation from slavery true to the profession of humanitarian and liberal principles, the Quaker, the Society of Friends—Congregation of non-violence mediators dedicated to equalizing all men. Methodist Episcopal—a habitually methodical process of religious theory that in church government supreme authority resides in a body of bishops and not in an individual or congregation.

These show that purposes of an organization and its hierarchy might account for their liberal actions.

3. Bring any new industrial or education employment charts or biographies to prove point that as man learns he raises his economic standards.
4. Biographies can be an instrument to show constant involvement of whites and educated Negroes. Examples are: 1—Daniel Payne, Negro; 2—Prudence Crandall, white.

BIOGRAPHIES

One of these teachers, Daniel A. Payne, was a free Negro born in Charleston, South Carolina, in 1811. He became a bishop of the African Methodist Episcopal Church and was elected head of Wilberforce College, the first Negro to be a college president. At eighteen he opened a private school for Negroes in Charleston, and kept it going for six years, until a state law forced it to close. In his autobiography numerous details of self-teaching and desire to educate his people are given.

By 1831, a young white Quaker school teacher, Prudence Crandall, decided to admit one Negro to her popular girls' boarding school in Canterbury, Connecticut. White parents at once withdrew their children. Miss Crandall then decided to open the school exclusively to Negroes. She was refused the purchase of supplies, local physicians refused treatment of her students, the school well was filled with manure, her students were insulted on streets, the school building was stoned and burned, and Miss Crandall put in prison. Upon her release, she gave up and left the state.

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EDUCATION FOR THE NEGRO

Student Card

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The quest for knowledge has always been man's hope for bringing about a change in his personal life. Since the Negro has continuously desired a better status in life, education has not been a recent concept but a continued avenue for change.

Religious groups, philanthropic organizations and individual initiatives were the mainsprings behind Afro-American educational movements from their earliest beginnings. While the New England colonies had no laws against teaching slaves to read and write, southern colonies did have laws which barred slaves from learning to read. Some Southerners, like Senator John C. Calhoun from South Carolina, said Negroes could not absorb education. If that were so, why bother with laws to prevent teaching them?

Regardless of race, there were a few slaves who managed to learn, either by themselves, from kind masters, or from white playmates. Courageous Negroes and whites dared violate the laws by teaching Negroes in private schools scattered in several southern states. Some slave responsibilities, such as store clerking and painting, required that they be literate. A concern for the spiritual welfare of the slave led prominent Puritan settlers of New England, who believed it their duty to convert their slaves, to teach the blacks to read the Bible. Later, Quakers opened schools for slave children. After the American Revolution both private and public schools were established for Negroes in parts of the North, but in the South the movement was much more cautious and usually secret or "underground" schools were established.

In the North the Negro saw education as a means of raising his economic position and tearing down barriers of discrimination. The Negro would produce quality leadership with education.

However, many proposals to educate Negroes roused sharp opposition in the North where people were frightened over the prospect of integration and of Negro and white children sitting together in the same classrooms. Spontaneous laws, customs, and popular prejudice combined to establish "separate but equal" segregated facilities.

The following chart shows the early developmental process of schools for Negroes:

<i>Year</i>	<i>Formation</i>	<i>Place</i>
1. 1705	Anglican Society	New York City
2. 1774	Quakers	Philadelphia
3. 1784	Manumission Society	New York
4. 1789	Primus Hall, Negro	Boston, Mass.
5. 1820	African Free School	New York
6. 1829	Daniel Payne Methodist Minority	Charleston, South Carolina
7. 1835	John Chavis	Charleston, South Carolina

<i>Year</i>	<i>Formation</i>	<i>Place</i>
8. 1847	Methodist Episcopal Church	(Wilberforce Univ.) Green County, Ohio
9. 1867-1878	Reconstruction Era	Howard, Fisk, Atlanta University, Hampton, Tuskegee Institute, Clark, Morehouse Morris Brown, Spelman College.
10. 1900's		Nearly one hundred colleges or institutions developed.

Economic, political and social forces between 1877 and 1900 resulted in the emergence of a changed South. Over the opposition of many white southerners, the growth of black educational institutions for self-improvement took place. Education still is a major avenue by which Negroes hope to help America live up to its idea of being the land of opportunity and democracy.

SUGGESTED ACTIVITIES

1. Account for the fact that religious institutions took such an interest in education for the black early in colonial history.
2. Develop a chart of the types of school available for Negroes prior to the Civil War. For example, vocational training schools, theology schools or liberal arts schools. Has the concentration of interest shifted to other areas now?
3. Discuss the activities of the Manumission Society, the Quakers and Methodist Episcopal Church. Were their objectives religious or sincere desire to correct wrong doings, or establish an atmosphere of self help?
4. Did job roles change for Negroes as education was obtained and more wide spread?
5. How have "separate but equal" segregated school facilities changed in this community?

EDUCATION FOR THE NEGRO

Student Card

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THE BLACK CHURCH Teacher Card

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The "invisible institution" of the Negro church took root among the enslaved blacks. For years Negro religion has transformed itself with the dream of abolition from underground railroad and centers of Negro abolitionist activities. The Negro church became an agency of social control, a type of censoring agency for unconventional and immoral sex behavior.

The Negro church became the center of community activities. Lodges and clubs frequently held their meetings in the church. Lectures and discussions on civic problems are even now often held in church buildings.

Economic gains among Negroes began with pooling meager economic resources to purchase land for establishing their own church. At the same time, aid societies grew out of the church's benevolence activities for the poor, sick, landless; these activities have grown from emancipation efforts to the more complicated needs of present day blacks.

In the field of higher education, the African Methodist Church established Union Seminary near Columbus, Ohio, Wilberforce near Xenia, Ohio, Western University in Kansas City, Allen University at Columbia, S.C. and many others. Black Methodists established Lane College at Jackson, Tennessee; Virginia Theological Seminary located at Lynchburg, Virginia, was begun by Negro Southern Baptists.

The Negro church supplied many community political leaders. Hiram R. Revels, elected from the Mississippi Legislature to the U.S. Senate, was an ordained minister of the African Methodist Episcopal Church. Martin Luther King, Jr. and Ralph Abernathy could be cited as modern examples of church leadership. Church buildings furnished meeting places for civil rights meetings and have been the subject of white violence. Whites, as well as blacks, were shocked by the 1963 bombing of a black church in Birmingham, Alabama.

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THE BLACK CHURCH Student Card

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The Negro church's role has been a continuous daily job since its establishment. It was extremely social in nature and performed many services for its members. As a community center, the Negro church was the first place the Negro could relax and express his own feelings. It was a welfare agency, giving help to the sick and poor. It was a school in the education for government and in the handling of money and management of business. Finally the church enabled the Negro to make decisions for himself, an opportunity which was seldom, if every available to him outside the church. The Negro church's greatest service was Christian education and training of its clergymen. Many church groups established schools with Christian as well as secular objectives.

Several noted historians have written works dealing with the black church. William Edward Burghardt Du Bois (1868-1963), was an American Negro historian and sociologist, and a leader in the movement to obtain social justice for Negroes. He devoted himself to training his people and was a founder of the NAACP. DuBois's books included *Souls of the Black Folk* (1903) and *The Negro Church* in which he wrote:

"The preacher is the most unique personality developed by the Negro on American soil. A leader, a politician, an orator, a boss, an intriguer, an idealist—all these he is.

"The music of the Negro religion is . . . the most original and beautiful expression of human life and longing yet born on American soil . . .

"Finally, the frenzy or shouting when the Spirit of the Lord passed by, and seizing the devotee, make him mad with supernatural joy, was the last essential of Negro religion and the one more devoutly believed in than all the rest."

Edward Franklin Frazier has said:

"Not only did religion draw the Negroes into a union with their fellow men, it tended to break down barriers that isolated them morally from their white masters. Where the plantation tended to become a social as well as an industrial institution, the Negro slaves participated in the religious life of their masters."

Frazier (1894-1962) was a leading authority on Negro life in the United States. His writings prompted studies of how such forces as slavery and prejudices of whites affected the Negro family. Frazier's best known book is *The Negro Family in the United States* (1939); *The Negro Church in America* is another noted reference published in 1964.

Arnold Rose, historian and professor at the University of Minnesota is the author of *The Negro in America* (1948). In this book he comments: "the Negro church is such a good community center that it might be said that anyone who does not belong to a church in the rural South does not belong to the community."

As a teacher in Washington, D.C., Dr. Carter Godwin Woodson formed the Association for the Study of Negro Life and History which publishes a *Journal of Negro History* four times a year. He has written many books and is responsible for the beginning of the celebration of Negro History Week. In reference to the role of the Negro church, he commented:

"The Negro churches became active in the field of education as a means to spread the gospel through an intelligent ministry and to enable the laity to appreciate it as the great leverage in the uplift of the man far down That the Negro preacher should continue as a man of so many interests was but a natural consequence of the trend in the development of the race in this country."

SUGGESTED ACTIVITIES

1. List and react to the five roles of the Negro church as presented above. Are there any differences presented?
2. What were DuBois's characteristics of the black church? Do you agree with these items?
3. Discuss the changing role of the church and community life—is its role expanding or declining?
4. What may have contributed to the leadership by black churchmen in civil rights activities?

THE BLACK COWBOY Teacher Card

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Emphasize the way westerns have distorted the facts about the "Wild West" of the postwar period, especially the impression they convey that the cowboy-and-Indian scene was of long duration. The failure to incorporate the black cowboy is part of the "crime of omission" that has permeated textbooks and "historical" novels. The absence of the black cowhand does seem strange, however, when we realize that one cowboy out of four was a Negro. If the students do not do so, raise the question of why producers of westerns do not correct this error. The reluctance to make the change apparently stems from the belief that the public would reject the black cowboy and wrangler—as well as rodeo star—as false. Important, too, is the impact this omission has had on children at play. Carl Rowan tells a poignant story about his experience as a black boy in the game of cowboys and Indians. The Negro was allowed to play the Indian—he was closer to the right color—but not the cowboy. Who had ever seen a Negro in a cowboy picture?

Point out, also, that Indians did not automatically accept Negroes as "brothers in distress." Negroes as well as whites were "outsiders" so far as the Indian was concerned and, at least initially, just as much an enemy to be destroyed. In the spate of Indian wars that lashed the West after the Civil War, black troops played an important part. Congress, in the Act of 1866, authorized the formation of six black regiments. This number was later cut to four—two infantry and two cavalry. Six officers and twelve non-commissioned officers in these black regiments assigned to the frontier were awarded the Medal of Honor between 1868 and 1890.

The Negro has been part of the frontier story at every stage of American history. The earlier lesson in the series on the explorers indicates that Negroes were involved in the discovery and exploration of the West. James Beckwourth's story, like most of the accounts of mountain men and trappers, is shrouded in mystery. Students will enjoy reading more about him in various books, especially J. Norman Heard's account of "Jim Beckwourth, the Mountain Man," in his book, *The Black Frontiersmen*. Although Beckwourth was not a cowboy, his story is included here to give emphasis to the fact that black men—from the first—were involved in the exploration and conquest of the West.

Black cowboys—like white cowboys—tend to remain anonymous. Few cowboys of either race are remembered as individuals. It is not surprising, therefore, that we cannot actually identify and tell the separate story of more than a handful of Negro cowboys and wranglers. On the other hand, the omission of the black man in this part of the American story is especially serious, since the media have placed so much emphasis on the western as both child and adult entertainment. It deprives the black child of a sense of belonging to the total American experience. The student might find this an interesting and rewarding topic for discussion.

Stress the fact that the "West" or the frontier always served as a kind of magnet for the black man. In the days of slavery it offered an escape valve, although running away to the West was no guarantee of permanent freedom. After the Civil War many blacks were destitute, and the West offered the best hope for a decent job.

The cowboy was an exceptional man. His work required that he be above average in stamina and patience. Most of his life was spent working long hours in all kinds of weather. For three or four months at a time he was herding cattle along dusty trails at a wage of \$25 to \$35 a month. His manners were usually crude, his clothes suited to the job, his "temper" unpredictable. He spent most of his pay in the cowtowns in which he stopped on whiskey — much of which was unfit for human consumption—and "ladies," and often rode home broke, hungover, with scars to commemorate his barroom brawls. He was a type "cut from a different mold," and was much the same, whether black or white.

Students should understand that the black cowboy was as much of a hero and as much of a villain as his white counterpart. Of those whose stories are so briefly sketched perhaps the most intriguing is Ben Hodges. He was the "typical" confidence man, forger, and part-time cattle thief, with a charm that kept his victims in the palm of his hand. Says one writer: "The surprising feature of Mr. Hodges' life is the fact that he swindled, or attempted to swindle, everyone in Dodge City and the surrounding county, yet remained alive."

He was a key figure in Wyatt Earp's and Bat Masterson's Dodge City. "Where else," asks the same author, "could he have pleaded his own case in a trial where he was accused of stealing a herd of milk cows, and still be acquitted? Even in the face of damning evidence, his eloquent plea moved reasonable men. The anti-climax occurred after the trial, when the cows (which Ben had in fact stolen) broke loose and returned home."

Ned Huddleston, alias Isom Dart, also lived a spectacular life. He was a member of the Tip Gault gang, "a collection of horse thieves, cattle rustlers and thrill seekers who stole, not for the profit, but for the adventure." The gang—all but Ned—was ambushed and killed by a ranch owner who took a dim view of their activities where his horses were concerned. Ned escaped "after relieving his partners of their money belts." It was at this point that he changed his name to Isom Dart and moved to Oklahoma. Ultimately he was gunned down by a "regulator" hired by a cattle baron who had been among Dart's victims.

The cowboys who simply rode the trail and lived it up, black or white, are largely anonymous. The exploits of such colorful characters as Hodges and Huddleston should not be considered the general pattern for the black man in the Wild West. They simply illustrate that he was part of all that went on in the American phenomenon we call the "West."

THE BLACK COWBOY Student Card

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The Wild West has blasted its way across the movie screen and television set longer than it existed in reality. What we see there is almost 100% fiction, liberally mixed with myth and legend. We are so saturated with misconceptions about the West and what happened there that it is almost impossible for us to accept the truth when, by some miracle, we find it. Most people, for example, firmly believe that the Pony Express was a frontier phenomenon that endured for years. The fact is that it lasted only 18 months and 21 days—from April 3, 1860, to October 24, 1861—and was over and gone before the Civil War was well under way.

The West of the cowboy and Indian was largely a post-Civil-War story that was gone within a generation. For all our exposure to its fictional glamour and excitement, there is one aspect of the cowboy and Indian scene that has rarely been depicted. We have heard almost nothing of the black cowboy. Nor is he likely to appear, for this would disturb the image of the West as the domain of the white and the red man. Of course we do see a black in the typical Western from time to time, but he is the cook in the outfit, not a man in the saddle.

One name that stands out in any account of the Negro in the early days of the frontier is that of James Beckwourth (born James Pierson Beckwith). His life story reads like a romantic novel and easily rivals that of Daniel Boone or Davy Crockett for incredible adventures. His father was a Virginia planter and a major in the American Revolution. His mother was a Negro slave, and in his youth Jim was probably his father's slave. He seized the first opportunity that came his way to "go west." It came in the fall of 1823. Between that time and his death shortly after the Civil War—he lived to be nearly seventy—he was a fur trapper, scout, interpreter, chief of a tribe of Crow Indians, and hotel owner. He even traveled to California, his route became an important gateway to California in the famous Gold Rush then underway. To this day it is known as "Beckwourth's Pass." But Beckwourth, though a famous black frontiersman, was not a cowboy. By the time the cattle drives began in earnest Beckwourth was an old man.

According to the trail lists approximately one-fourth—or some 8,000—of the 35,000 men who traveled the Texas trails between 1866 and 1895 were black. The number of blacks on a particular drive varied widely, ranging all the way from all-Negro outfit with a white trail boss to a mixed group of no definite proportions. Rarely did a crew lack at least one black. Most of them had two or three. There was usually a cook—probably a cowhand, no matter how capable, rarely rose to a position higher than cowboy. Other than his inability to "rise to the top," however, he was not the victim of excessive discrimination. He received equal pay for his work, and segregation on the ranch or on the trail was highly impractical if not outright impossible. In the cowtown the story was often different, for there a heavy population of Southerners, or Westerners with a Southern attitude, made for an atmosphere of racial prejudice that resulted in separation of black and white.

The black cowboy differed little from his white counterpart with a single exception. He was never celebrated in popular fiction, and somehow his story got lost in the dime novel of yesteryear, the early flicks, and the television saga of the present. This is especially strange because the West was a natural magnet for runaway slaves before emancipation and for displaced blacks after the war. It is not surprising, therefore, that some 8,000 Negroes became part of the great cattle industry. We know a few of them by name, including:

1. Ned Huddleston, alias Isom Dart, who was a most unusual man. He was a black cowboy and expert wrangler who operated on both sides of the law—one of the few blacks who pursued such a lethal course. He died a violent death. In spite of all this most reports described him as “respected and fair.”

2. Ben Hodges was a confidence man and self-styled desperado who lived in the Dodge City of Wyatt Earp and Bat Masterson, and made it also his own. His eloquence was so convincing no jury would convict him even in the face of indisputable evidence against him.

3. Bill Pickett of the 101 Ranch is credited with being the inventor of “steer wrestling.” His career in rodeo spanned several years and took him to Europe and throughout the western hemisphere. He died much as he had lived—attempting to tame a wild horse. It kicked him in the head, and he died several days later.

DISCUSSION QUESTIONS

1. Why do you think black cowboys are so rarely seen in westerns? What difference does it make?
2. Why did so many Negroes go West after the Civil War?

THE BLACK COWBOY Student Card

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The Wild West has blasted its way across the movie screen and television set longer than it existed in reality. What we see there is almost 100% fiction, liberally mixed with myth and legend. We are so saturated with misconceptions about the West and what happened there that it is almost impossible for us to accept the truth when, by some miracle, we find it. Most people, for example, firmly believe that the Pony Express was a frontier phenomenon that endured for years. The fact is that it lasted only 18 months and 21 days — from April 3, 1860, to October 24, 1861—and was over and gone before the Civil War was well under way.

The West of the cowboy and Indian was largely a post-Civil-War story that was gone within a generation. For all our exposure to its fictional glamour and excitement, there is one aspect of the cowboy and Indian scene that has rarely been depicted. We have heard almost nothing of the black cowboy. Nor is he likely to appear, for this would disturb the image of the West as the domain of the white and the red man. Of course we do see a black in the typical Western from time to time, but he is the cook in the outfit, not a man in the saddle.

One name that stands out in any account of the Negro in the early days of the frontier is that of James Beckwourth (born James Pierson Beckwith). His life story reads like a romantic novel and easily rivals that of Daniel Boone or Davy Crockett for incredible adventures. His father was a Virginia planter and a major in the American Revolution. His mother was a Negro slave, and in his youth Jim was probably his father's slave. He seized the first opportunity that came his way to "go west." It came in the fall of 1823. Between that time and his death shortly after the Civil War—he lived to be nearly seventy—he was a fur trapper, scout, interpreter, chief of a tribe of Crow Indians, and hotel owner. He even traveled to California, his route became an important gateway to California in the famous Gold Rush then underway. To this day it is known as "Beckwourth's Pass." But Beckwourth, though a famous black frontiersman, was not a cowboy. By the time the cattle drives began in earnest Beckwourth was an old man.

According to the trail lists approximately one-fourth—or some 8,000—of the 35,000 men who traveled the Texas trails between 1866 and 1895 were black. The number of blacks on a particular drive varied widely, ranging all the way from all-Negro outfit with a white trail boss to a mixed group of no definite proportions. Rarely did a crew lack at least one black. Most of them had two or three. There was usually a cook—probably a cowhand, no matter how capable, rarely rose to a position higher than cowboy. Other than his inability to "rise to the top," however, he was not the victim of excessive discrimination. He received equal pay for his work, and segregation on the ranch or on the trail was highly impractical if not outright impossible. In the cowtown the story was often different, for there a heavy population of Southerners, or Westerners with a Southern attitude, made for an atmosphere of racial prejudice that resulted in separation of black and white.

The black cowboy differed little from his white counterpart with a single exception. He was never celebrated in popular fiction, and somehow his story got lost in the dime novel of yesteryear, the early flicks, and the television saga of the present. This is especially strange because the West was a natural magnet for runaway slaves before emancipation and for displaced blacks after the war. It is not surprising, therefore, that some 8,000 Negroes became part of the great cattle industry. We know a few of them by name, including:

1. Ned Huddleston, alias Isom Dart, who was a most unusual man. He was a black cowboy and expert wrangler who operated on both sides of the law—one of the few blacks who pursued such a lethal course. He died a violent death. In spite of all this most reports described him as “respected and fair.”

2. Ben Hodges was a confidence man and self-styled desperado who lived in the Dodge City of Wyatt Earp and Bat Masterson, and made it also his own. His eloquence was so convincing no jury would convict him even in the face of indisputable evidence against him.

3. Bill Pickett of the 101 Ranch is credited with being the inventor of “steer wrestling.” His career in rodeo spanned several years and took him to Europe and throughout the western hemisphere. He died much as he had lived—attempting to tame a wild horse. It kicked him in the head, and he died several days later.

DISCUSSION QUESTIONS

1. Why do you think black cowboys are so rarely seen in westerns? What difference does it make?

2. Why did so many Negroes go West after the Civil War?

WHO IS JIM CROW? Teacher Card

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The laws listed below may be useful in class discussion. However, C. Van Woodward emphasizes that "laws are not an adequate index of the extent and prevalence of segregation and discriminatory practices in the South. The practices often anticipated and sometimes exceeded the laws. It may be confidently assumed—and it could be verified by present observation—that there is more Jim Crowism practiced in the South than there are Jim Crow laws on the books." (*The Strange Career of Jim Crow*, p. 102)

Examples of Jim Crow laws in the United States.
(Source: *The Afro-American in United States History*).

<u>Date</u>	<u>Place</u>	<u>What the law tried to do</u>
1891	Georgia	Jim Crow railroad seating
1900	South Carolina	Jim Crow railroad cars
1906	Alabama	Jim Crow street cars
1915	Oklahoma	Separate phone booths for whites and blacks
1922	Mississippi	Jim Crow taxicabs
1933	Texas	Blacks and whites could not wrestle together
1937	Arkansas	Segregation at race tracks
1944	Virginia	Jim Crow waiting rooms at airports

SUGGESTED ACTIVITIES

1. Students may wish to investigate segregated housing patterns in Nashville. Consult black community leaders and councilmen for information. The Urban League, Race Relations Information Center, and NAACP may also be helpful sources. See *The Strange Career of Jim Crow*, pp. 100-101, for a discussion of how segregated housing began.

2. Students may wish to investigate both segregation in employment and Jim Crow unionism.

3. Students may wish to discuss this statement from *The Strange Career of Jim Crow* and relate it to question two:

The Jim Crow laws "applied to all Negroes—not merely to the rowdy, or drunken, or surly, or ignorant ones. Those laws backed up the Alabamian who told the disfranchising convention of his state that no Negro in the world was the equal of 'the least, poorest, lowest-down white man I ever knew' . . ." (p. 107)

4. What relationship can the student see between Jim Crow practices and the sit-ins and freedom rides of the sixties?

5. Ask students to imagine that they are black and traveling in the South in 1955. What would they do if upon entering a nice restaurant they saw the sign, "No Colored Allowed"? What would they do if they were white and entered the same restaurant?

6. Some students may wish to read "*The Ethics of Living Jim Crow: An Autobiographical Sketch*" by Richard Wright. This is an earthy account, and because of the language used, the teacher should read this story before assigning it to the students. Students may also enjoy *Black Like Me*, by John Howard Griffith, who darkened his skin and traveled through the South as a black man.

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WHO IS JIM CROW? Student Card

24

The term "Jim Crow" refers to laws and practices that segregated blacks from whites until recent years. As C. Van Woodward points out in his book, *The Strange Career of Jim Crow*, this rigid pattern of separation did not always exist. During slavery, and even during Reconstruction, blacks and whites were in close contact, and it was not until the late 1870's that Jim Crow took hold. However, by the early 1900's, separation of the races was firmly entrenched in American life, and regarded by many whites as the "normal" way to deal with what they regarded as the "inferior" race.

Jim Crow practices began with separate schools and separate train cars for blacks and spread into practically every area of life. In the *Plessy versus Ferguson* case, 1898, the Supreme Court ruled that "separate, but equal" facilities for different races were legal.

The following list indicates how thoroughly Jim Crow laws and practices sought to separate blacks and whites.

By law there were to be separate:

- public and private recreational areas
- parks
- hospitals
- nurses
- homes for the aged, indigent, orphans, blind
- theatres
- welfare institutions
- prisons
- hotels
- restaurants and bars
- rest rooms
- drinking fountains
- waiting rooms
- ticket windows
- train cars
- street cars
- doors of entrance and exit for elevators & stairs
- Bibles for witnesses at court
- pay windows at factories
- fraternal orders or societies
- curfew laws
- telephone booths
- churches
- government offices
- sidewalks
- public schools
- textbooks
- storage places for textbooks

taxicabs
barber shops
cemeteries

<i>Date</i>	<i>Place</i>	<i>What the law tried to do</i>
1870	Georgia	Set up first Jim Crow school system
1905	Georgia	Separate parks for white and black
1910	Baltimore	Blacks and whites not allowed to live on the same blocks
1914	Louisiana	Separate entrances and seating at circuses
1915	South Carolina	Separate entrances, working rooms, pay windows, water glasses, etc., for workers in the same factory
1915	South Carolina	Amount voted to educate each white child was 12 times amount voted to educate each black child
1926	Atlanta	White and Negro baseball clubs could not play within 2 blocks of each other
1935	Oklahoma	Blacks and whites could not boat or fish together
1965	Louisiana	State money could not be spent on schools attended by both white and black students.

QUESTIONS FOR DISCUSSION

1. What is a Jim Crow law? Why were Jim Crow laws passed?
2. How did Jim Crow laws restrict the rights of Negroes? Do Jim Crow laws, intended to restrict the rights of blacks, also limit the rights of whites? Explain.
3. Do Jim Crow laws exist today? Do Jim Crow practices exist in Nashville?
4. Can you reconcile "separate but equal" with the principles of the Constitution?

WHO IS JIM CROW? Student Card

24

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- pay windows at factories
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- curfew laws
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	taxicabs barber shops cemeteries	
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BOOKER T. AND W.E.B.: TWO POINTS OF VIEW 25

Teacher Card

Booker T. Washington is what the now generation would term an "Uncle Tom." The students should be able to distinguish or know what he was trying to gain from the whites with his attitude. For example, he received the Carnegie Grant of \$600,000 because Carnegie thought of him, "To me, he (Washington) seems one of the foremost of living men because his work is unique." Most of the white philanthropists who contributed to black schools after 1865, did so in support of the idea of education for the blacks—vocational training.

Washington believed in the blacks mastering trades (training young women to be cooks, seamstresses, nurses and the young men to be farmers, carpenters, blacksmiths, plumbers and painters). He thought: "We shall prosper in proportion as we learn to dignify and glorify common labor and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental geegaws of life and the useful. No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities . . ."

When Washington went to Tuskegee in 1881, there was nothing there to encourage the development of an educational institution; he was faced with a white community hostile to the idea of educating Negroes. His task was twofold: (1) to build an institution and equip it with the necessary tools to educate its students and (2) to raise funds to construct the buildings and attract the students. He was able to do both.

Because of Washington's success, other Negro schools added vocational education to their curriculum. Washington founded the National Negro Business League to further perpetuate his ideologies. The organization became the black man's Chamber of Commerce and was created to stimulate Negro businesses and coordinate their practices. At the last meeting Washington attended, he warned the delegates that the newly arrived Greeks were taking over a Negro monopoly—the shoeshining business. "Just think of it—the black boy is studying Greek, and the Greek boy is blacking shoes."

At one time Washington thought of seeking out DuBois with the idea of joining him, but felt he could not be a subordinate. DuBois charged that Washington's program was an acceptance of the idea that Negroes were inferior. DuBois had a high esteem for Negroes gaining degrees from liberal arts colleges, and many of these graduates joined him in the anti-Washington movement which became known as the Niagara Movement.

In disapproval of Washington's concepts, DuBois thought it "was not possible, under modern competitive methods for Negro artisans, businessmen, and property owners to defend their rights and exist without suffrage. While the counsel of silent submission to civic inferiority would sap the manhood of any race in the long run . . ."

John Hope Franklin, a historian of renown and chairman of the History Department at the University of Chicago, described Washington and his philosophy. "While there was much to be said for the position that Washington took (and DuBois admitted the importance of many of Washington's teachings), his doctrine contained some weaknesses that are perhaps more obvious today than they were sixty years ago. He accepted uncritically the dominant philosophy of American business when he insisted that everyone had his future in his own hands . . . that success came to him who was worthy of it, and that the greater the obstacles, the greater the victory over them . . . this philosophy was an adaptation of the theories of free competition and political individualism that had been taught by the school of classical political economy and was becoming more fictitious than ever by 1900. Washington became the leader of his people, not by their choice, but because the whites liked and accepted it (his Atlanta speech)."

SUGGESTED ACTIVITIES

1. If you had to make a choice between Washington's views and those of DuBois, which would you prefer?
2. Negro leaders today are stressing "green power" (money) as the only means for the black man to succeed. How does this idea fit the ideas of DuBois?
3. Is there a "middle ground" between the two points of view?
4. Are there any educational programs today designed to implement either theory? If so, what, where?
5. Evaluate Washington's statement, "In all things that are purely social, we can be as separate as five fingers, yet one as the hand, in all things essential to mutual progress."

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BOOKER T. AND W.E.B.: TWO POINTS OF VIEW 25

Student Card

In the early 1900's two black American leaders presented different answers to the question of what was the best type of education for the black man.

Booker T. Washington had been born a slave in 1856 in Virginia. He later moved to West Virginia with his family and worked in a salt mine and went to school. At age sixteen, he walked 500 miles to enroll in Hampton Institute in Virginia, to learn brick masonry as a trade. After he had taught school for three years, he went to Tuskegee Institute in Alabama; there he and his students constructed several buildings for the college.

Another black leader was W.E.B. DuBois—born in 1868 in Great Barrington, Massachusetts. His ancestry was Negro, French, Dutch, and Indian, but “thank God, no Anglo-Saxon.” DuBois studied at Fisk University and the University of Berlin and received three degrees from Harvard, becoming in 1895 the first Negro to receive a Ph.D. from that school. On his 25th birthday, he announced his plans “to make a name in science, to make a name in literature, and thus to raise my race.”

The postwar southern laws which restricted black people in many phases of life ignored the black schools, as long as the schools taught trades and domestic subjects. Booker T. Washington's view of black education was expressed at the Cotton States Exposition in Atlanta, Georgia.

“Our greatest danger is that in the great leap from slavery to freedom we may overlook the fact that the masses of us are to live by the production of our hands . . . that we shall prosper in proportion as we learn to dignify and glorify common labor.”

He asked his largely white audience to help the black people “to an education of hand, head and heart.” Then he promised, “You will find that they will buy your surplus land, make blossom the wasted places in your fields, and run your factories . . . You can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding and unrestful people that the world has seen . . . In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.” To the blacks, he said: “Cast down your bucket where you are . . .”

These ideas were soon angrily challenged by W.E.B. DuBois, who termed them as a “gospel of work and money” “. . . If we make money the object of man-training, we shall develop money-makers, but not necessarily men . . . Education must not simply teach work, it must teach life. The talented tenth of the Negro race must be made leaders of thought and missionaries of culture among their people. No others can do this work, and Negro colleges must train men for it. The Negro race, like all other races, is going to be saved by its exceptional men.

“So far as Mr. Washington preaches thrift, patience and industrial training for the masses, we must hold up his hands and strive with him . . . but so far as Mr. Washington apologizes for injustice, North or South, does not

rightly value the privilege and duty of voting, belittles the emasculating effects of case distinctions, and opposes the higher training and ambition of our brighter-minds, so far as he, the South or the Nation, does this, we must increasingly and firmly oppose them."

BOOKER T. AND W.E.B.

"It seems to me," said Booker T.,
"It shows a mighty lot of cheek
To study chemistry and Greek
When Mister Charlie needs a hand
To hoe the cotton on his land,
And when Miss Ann looks for a cook,
Why stick your nose inside a book?"

"I don't agree," said W.E.B.,
"If I should have to drive to see
Knowledge of chemistry or Greek,
I'll do it. Charles and Miss can look
Another place for hand or cook.
Some men rejoice in skill of hand,
And some in cultivating land,
But there are others who maintain
The right to cultivate the brain."

"It seem to me," said Booker T.
"That all you folks have missed the boat
Who shout about the right to vote
And spend vain days and sleepless nights
In uproar over civil rights.
Just keep your mouths shut, do not grouse
But work, and save, and buy a house."

"I don't agree," said W.E.B.,
"For what can property avail
If dignity and justice fail?
Unless you help to make the laws,
They'll steal your house with trumped-up
clause,
A rope's as tight, a fire as hot,
No matter how much cash you've got,
Speak soft, and try your little plan,
But as for me, I'll be a man."

"It seems to me," said Booker T.——

"I don't agree," said W.E.B.

SUGGESTED ACTIVITIES

1. Why did Washington take this position and what did he hope to accomplish?
2. Using the poem as a guide, add other lines and give the views of modern black leaders.

**THE NIAGARA MOVEMENT
Teacher Card**

26

ITEMS TO BE COVERED

A. Terms to be discussed before reading card:

1. Washington's Compromise—blacks adjust to life—be more concerned with earning power than social acceptance.
2. Jim Crow Laws—special rules and laws for blacks.

B. Additional Information

1. It might be pointed out that the Niagara Movement occurred at the same time as reform movements started in the U.S., the Muckrakers for example
2. Why was Niagara Movement meeting held in Canada? Blacks were not allowed rooms on New York side of Falls.
3. Atlanta Riot—whites burned black neighborhoods; 4 blacks killed; see page 441 in *From Slavery to Freedom* by J. H. Franklin.
4. Brownsville riot—Negro battalion dismissed from service for taking part in a riot—see page 442 in *From Slavery to Freedom*.
5. Springfield riot—black killed a white officer; black hanged; whites burned black section of town—see page 443 in *From Slavery to Freedom*.

C. Suggested Answers to Questions:

1. U.S. Constitution and Declaration of Independence (might compare and contrast) amendments 1, 14, 15, "All men are created equal", "Endowed with certain unalienable rights."
2. Become first class citizen; blend into main stream of American life; become more economically independent.
3. Agree:
 1. shocked whites into sensibility
 2. whites become involved
 3. brought about N.A.A.C.P.

- Disagree:
 1. caused destruction
 2. lives lost
 3. created more ill-will between races
 4. law and order lost

4. Some blacks such as William Trotter refused to join because they were suspicious of the motives and actions of whites.

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THE NIAGARA MOVEMENT

Student Card

26

In reaction to Booker T. Washington's speech at the Cotton States Exposition in Atlanta, Dr. W.E.B. DuBois and William Trötter formed a new organization to fight segregation. Termed the Niagara Movement, the group held its first meeting in Niagara Falls in 1905, when a call for action was issued. "We claim for ourselves every single right that belongs to a free-born American . . . until we get these rights we will never cease to protest . . ."

A list of immediate demands was established.

1. Right to a life free from Jim Crow law.
2. People right to "walk, talk and be with them that wish to be with us."
3. Right to equal protection of the law.
4. Right to better schools for black children.

While Dr. DuBois wanted all black people to be proud of their color and continue to fight for equal rights, the questions still remained as to what to do until justice prevailed. Although Negroes must not accept Jim Crow laws, they should still "vote, respect the rights of others, work, obey the laws, be clean and orderly, send our children to schools and respect ourselves."

The Niagara Movement was the beginning of the attack on Jim Crow laws. However, it was a difficult beginning, as the movement was not an organization but a group of people.

From 1906 to 1909, a series of violent riots broke out against the black Americans in the cities of Atlanta, Georgia, Springfield, Illinois, and Brownsville, Texas. These riots caused both blacks and whites to realize that action must be taken. Another mass meeting was called inviting the members of the Niagara Movement and others, including whites. Out of this a formal organization, The National Association for the Advancement of Colored People, was established in May of 1910.

SUGGESTED ACTIVITIES

1. What other documents have statements which are similar to those found in the Niagara Movement?
2. How would the goals of the Niagara Movement help the black American to achieve liberty and equality?
3. The race riots in the early part of this century served a good purpose. Do you agree or disagree with this statement? Why?
4. Some members of the Niagara Movement would not join the N.A.A.C.P. Why do you think this is true?

THE MIGRATION OF THE NEGRO

Teacher Card

27

Migrations of the Negro dot in and out of American history in many eras, but most began as an effort of the black man to be recognized as a person, to be identified as an American, and to make enough money to live respectably. Finding equality is the best goal that can be used for this movement. When World War I came in 1917, a need for Negro labor in northern cities drew nearly a million Negroes out of the South. When the blacks first began to leave, the white South sighed with relief—finally the troublesome blacks were moving. But, as the migration grew, Southerners began to realize that this migration posed a threat to their economy.

Editor Abbott of the *Defender* saw World War I not only as “bloody, tragic and deplorable”, but also “as an opportunity.” Other responses to *Defender* articles included one from Savannah, Georgia, dated April 24, 1917:

“I saw an advertisement in the Chicago *Ledger* where you would send tickets to any one desiring to come up there. I am a married man with a wife only, and I am 38 years of age, and both of us have so far splendid health, and would like very much to come out there provided we could get good employment.”

From Mobile, Alabama, in a letter dated June 11, 1917:

“Will you please send me the name of the society in Chicago that cares for colored emigrants who come north seeking employment. Sometime ago I saw the name of this society in the *Defender* but of late it does not appear in the paper so I kindly ask you please try and get the name of this society and send the name to me at this city.”

The North viewed the migrants with mixed emotions. As laborers they were indispensable; as neighbors they would be tolerated. On the political scene in Chicago was “Big Bill” Thompson, a Republican mayor who welcomed the Negroes and their votes. The sudden migration presented a housing problem for two basic reasons: (1) construction had come to a halt because of the war and, (2) black migrants began to double up because of the vastness of their number. Blacks took over the delapidated houses near the railroad tracks and in the vice area; rent skyrocketed because of the housing shortage.

Then came the end of the war and the return of the soldiers. The black soldier who returned was a different man—he had learned new skills and had seen new horizons. He came home to face racial tensions and a wave of inter-racial conflicts—homes were being bombed, and soldiers lynched. Chicago was the scene of several violent outbreaks in the summer of 1919, resulting in an acute awareness of the Negro's presence. The elections of 1915 and 1917 indicated growing black political power. Many white northerners accepted the fact that Negroes were there to stay and began to make the necessary adjustments. Where large segments of whites could not adjust, further racial problems arose.

SUGGESTED ACTIVITIES

1. Have the students compare a ghetto in Chicago or New York at the turn of the century with a similar ghetto today.
2. Discuss the difference between a "slum" and a "ghetto".

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THE MIGRATION OF THE NEGRO

Student Card

27

For years the North had been like a magnet, drawing Negroes from the plantations of the rural South and from the streets of small southern towns and cities. Some were adventurers, carefree and curious. Others were ambitious, having a burning desire to "get ahead." Most of them were from the lower class blue collar laborers.

For many blacks wishing to flee oppression and the harshness of sharecropper life, migration seemed to be the only answer. Many moved from plantations to cities in the South and from "bad" states to "good" ones. Negroes began to organize themselves and the Negro Exodus of 1879 started; for instance, in North Carolina circulars were distributed describing favorable conditions in Nebraska and urging blacks to move to the Mid West. The idea of a separate black state was made in a proposal of the Texas Farmers Colored Association—the Oklahoma territory was marked as a choice spot. The all black town of Langston, Oklahoma, was established in 1891 and another black town was created in 1904 at Boley, Oklahoma.

The "Exodus of 1879" was the largest movement of its kind. The two leaders of the movement were Benjamin (Pap) Singleton and Henry Adams. Singleton, an undertaker and later head of the Tennessee Real Estate and Homestead Association, used his own money to induce Negroes to go to Kansas, and within a few months at least 50,000 blacks left the South. Two black settlements were started in Kansas, but the settlers met a great deal of opposition from white residents.

A voice the Negroes began to heed was that of the *Chicago Defender*, a weekly Negro paper edited by Robert D. Abbott, a Georgia native. The *Defender* cried that it was "better to die of frostbite than at the hands of a mob in the South." The Negroes began to seek a haven in the North; by 1900 there were as many Negroes in Pennsylvania as in Missouri, and more in Massachusetts than in Delaware. One poet wrote: "Some are coming on the passenger, some are coming on the freight, others will be found walking, for none will have time to wait."

All headed North, any place above the Mason Dixon line. Mail requesting aid poured into the *Defender's* office. A New Orleans black woman wrote:

"I reads your paper and I am asking about the drive of May the 15th. We want more understanding about it for there is a great many of us that wants to come and the depot agent never gives us any satisfaction when we ask, for they don't want us to leave. Please put in your paper Saturday, just what time the train will be here, and the fare so we can be there on time. Many women are wanting to come. They are hardworking women, the white folks tell us we have to have plenty of money to come north, if this is right let us know, also let us know where the train is going to stop."

After 1900 Southern tactics of intimidation, lynching, and burning had intensified. President Wilson's administration had taken steps to "keep the Negroes in line." Black sharecroppers and the urban Negroes were left with-

out jobs and felt that their only choices were either to leave or to starve to death. The North offered opportunity for employment, especially after World War I cut off the flow of immigrant labor to America, and American men began to go off to war. The blacks began to move northward, singing "I'm bound for the promised land." They left in such numbers that the South's economic condition became critical, thus forcing whites to organize. In Jacksonville, Florida, the City Council passed an ordinance requiring that agents who wished to recruit labor for out-of-state jobs must pay \$1,000 for a license or suffer a fine of \$600 and sixty days in jail. Macon, Georgia, raised the licensing fee to \$25,000. In the years 1915-1918 nearly 750,000 Negroes went north, in spite of the fact that wages in industrial centers such as Birmingham had leaped to \$9 and \$10 per day.

In trying to persuade blacks to stay in the South, many papers printed such items as "Louisiana wants Negroes to return." The Memphis *Commercial Appeal* stated: "The South is best for the Negro . . . colored people found prosperous and happy." The *Defender* described an incident in which Negroes were seized and taken south. "Southern kidnappers made a bold and successful raid on Chicago citizenry Saturday, when in broad daylight a sheriff from Mississippi went to the railroad yards at Eighteenth Street and with the help of Chicago police "captured" a man named James Halley, and in less than two hours had this man handcuffed and on a train bound for Holly Springs, to stand trial for selling a pint of whisky."

Since the *Defender* encouraged black migration, it undertook to come to the aid of these blacks with offers such as: "ATTENTION NEWCOMERS: If the police attempt to molest you and you are not guilty, or if you get in trouble, send for one of the following lawyers. F. L. Barnett, 184 W. Washington Street or Ellis and Westbrooke, 3000 South State Street."

All was not pleasant. There were job problems, riots, poor housing and new residents were mistreated by landlords and the police. The blacks who had migrated to northern cities in search of the "promised land" found that they had traded the problems of a rural sharecropper for those of a ghetto dweller.

SUGGESTED ACTIVITIES

1. Many people claim that European immigrants at the turn of the century escaped from their ghettos by hard work and individual effort. They further say that today's black ghetto inhabitants could do the same. Do you agree? Discuss.

2. Jacob Riis, a white immigrant who wrote *How the Other Half Lives*, stated his personal belief that social theory and fact were not enough—action was necessary to eliminate poverty. What did he mean? Is this viewpoint relevant today? Explain.

THE VARIOUS LIVES OF THE KU KLUX KLAN 28

Teacher Card

The following excerpt is from the White Camelia organization's initiation ritual. The White Camelias were similar to the Ku Klux Klan.

Question: Do you belong to the white race?

Answer: I do

Question: Did you ever marry any woman who did not, or does not, belong to the white race?

Answer: No

Question: Do you promise never to marry any woman but one who belongs to the white race?

Answer: I do

Question: Do you believe in the superiority of the white race?

Answer: I do

Question: Are you opposed to allowing control of the political affairs of this country to go in whole or in part into the hands of the African race, and will you do everything to your power to prevent it?

Answer: I will

Question: Will you, under all circumstances, defend and protect persons of the white race in their lives, rights, and property against all encouragements or invasions from any inferior race, especially the African?

Answer: Yes

Lynchings by State and Race 1882-1951
(Source: *The Negro in 20th Century America*, pp. 186-187)

<u>State</u>	<u>Whites</u>	<u>Negroes</u>	<u>Total</u>
Alabama	48	299	347
Arkansas	58	226	284
Florida	25	257	282
Georgia	39	391	530
Illinois	15	19	34
Indiana	33	14	47
Kansas	35	19	54
Kentucky	63	142	205
Louisiana	56	335	391
Maryland	2	27	29
Mississippi	40	534	574
Missouri	53	69	122
North Carolina	15	84	99
Ohio	10	16	26
Oklahoma	82	40	122
South Carolina	4	156	160

<u>State</u>	<u>Whites</u>	<u>Negroes</u>	<u>Total</u>
Tennessee	47	204	251
Texas	141	352	493
Virginia	17	83	100
West Virginia	29	28	48
Total for 48 states	1,293	3,437	4,730

SUGGESTED ACTIVITIES

1. Emphasize that the Klan used illegal means to accomplish its ends and its members did not want to be identified and prosecuted for their crimes.
2. How can you keep an organization orderly and obedient to its leader when the purpose of the organization is to defy law and order?
3. Encourage the students to examine closely all material offered in the lesson and perhaps seek additional references.
4. The Klan has sought to erect barriers rather than seek solutions to race relations problems. However, President Kennedy and others have pointed out that Klan activities convinced many people that civil rights legislation and enforcement was very necessary.
5. Encourage various opinions concerning more harmonious race relations among all minority groups and religious groups.
6. Refer to the lesson on prejudice. Many people feared the Klan's power and were intimidated. Others were sometimes bribed with political favors, many lucrative business deals, etc. Once an organization gains a great deal of power, a person may feel he can do little to curb it, that his opposition would be futile. Encourage students to debate this point of view.

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THE VARIOUS LIVES OF THE KU KLUX KLAN 28

Student Card

THE CREED OF THE KU KLUX KLAN, 1868

"This is an institution of Chivalry, Humanity, Mercy, and Patriotism; embodying in its genius and its principle all that is chivalric in conduct, noble in sentiment, generous in manhood, and patriotic in purpose." (*Documentary History of Reconstruction*, p. 347)

"In the beginning, naive men say, it was an organization for fun and social profit. The name: Ku Klux Klan. The first national meeting: April, 1867. Room 10, the Maxwell House, Nashville's big new hotel. Confederate generals, colonels, substantial men of church and state, from Georgia, from Alabama, from all over. The leader: Nathan Bedford Forrest, the strong man of the Fort Pillow Massacre. The plan: reduce Negroes to political impotence. How? By the boldest and most ruthless political operation in American history. By stealth, and murder, by economic intimidation and political assassinations, by whippings and maimings, cutting and shootings, by the knife, by the rope, by the whip. By the political use of terror . . ." (*Before the Mayflower*, p. 197)

"There is scarcely a day that passes that newspapers don't tell about a Negro soldier (post World War I) lynched in his uniform. Why do they lynch Negroes anyhow? With a white judge, a white jury, white public sentiment, white officers of the law, it is just as impossible for a Negro accused of crime or even suspected of crime, to escape the white man's vengeance or his justice as it would be for a fawn to escape who wanders accidentally into a den of hungry lions. So why not give him the semblance of a trial" wrote a Negro editor of South Carolina. (*From Slavery to Freedom*, p. 480)

Wherever the Ku Klux Klan established itself, it was blamed, correctly or incorrectly, for the atrocities committed in the vicinity. The victims were not always Negroes, but included Orientals, Roman Catholics, Jews, and foreigners in general. It was dedicated to preserving the WASP, White-Anglo-Saxon Protestant American, from corruption.

There have been three major periods of Klan activity in the United States. The first one began in 1865 and faded in 1870-71 when Congress passed two laws aimed at stopping Klan activity and President Grant declared martial law in nine South Carolina counties where the Klan was especially active.

The Klan was resurrected in 1915 by William Simmons, a Methodist preacher and self-appointed Imperial Wizard of the Invisible Empire of the Knights of the Ku Klux Klan. The new Klan helped to stir up the widespread racial violence in our cities following World War I. Among the causes was the competition of whites and Negroes for jobs and the moving of Negroes into white neighborhoods. A stated purpose of the Klan was the preservation of American institutions and the supremacy of the white race and the keeping of Negro war veterans "in their place." The "Red Summer" of 1919 brought 25 race riots in American cities.

This "classy order of the highest class" by 1924 had a membership estimated at four and a half million concentrated in small towns of the South, Midwest, and Pacific Coast. It was a wealthy organization and one to be reckoned with in state and national elections. Klan organizations elected judges, mayors, sheriffs, legislators, governors, senators, and congressmen. Many members withdrew from the Klan, however, when internal Klan corruption was exposed and one of its leaders, D. C. Stephenson, was convicted of murder.

The Klan rose again in 1954 to defend white supremacy in the face of the Supreme Court's ruling on school integration. The Klan bombed Negro churches and the homes of civil rights workers such as Ralph Abernathy. When sit-ins, freedom rides, and marches were held, the Klan was there too.

Klansmen were brought to trial for the murders of Viola Liuzzo, a Detroit housewife, and Lemuel Penn, an educator, but no convictions resulted. Samuel H. Bowers and six other Klansmen were convicted of the murders of Chaney, Schwerner, and Goodman, three civil rights workers in Mississippi. Concerning the murder of Viola Liuzzo, President Johnson said: "They (the Ku Klux Klan) struck by night, as they generally do, for their purposes cannot stand the light of day. My father fought them in Texas. I have fought them all my life, because I believe them to threaten the peace of every community where they exist. I shall continue to fight them because I know their loyalty is not to the United States, but to a hooded society of bigots."

QUESTIONS FOR DISCUSSION

1. Why was the Ku Klux Klan a secret society?
2. In 1869, the head of the Klan, Nathan Bedford Forrest, became alarmed by the recklessness of some of the local dens. He ordered the organization dissolved, but he was ignored. Why would it be difficult to effectively regulate an organization such as the Ku Klux Klan?
3. Compare the Klan's creed with its actions. Give specific examples that uphold or violate each part of the creed.
4. Have Ku Klux Klan activities brought solutions to race relations problems? Why or why not?
5. If the federal government had really broken up the Ku Klux Klan, how would life in the South have been better for all?
6. "Even though Congress might now enact legislation outlawing the Klan, the deeper problem is that the law alone can never erase the Klan Mentality," wrote *Time Magazine*. What does the author mean by "Klan Mentality"? What prejudices do Klan members have? How can prejudices be changed? Why did many people who did not share the Klan's particular prejudices, keep quiet about Klan activities?

THE HARLEM RENAISSANCE

Teacher Card

29

Africa was the original home of Negro music; there, song was a medium by which history was recorded. In the southern United States black music started with the slaves chanting in the fields, their music expressing their feelings and burdens—these feelings were expressed first as spirituals and then as blues and then as jazz.

Early blues tunes were almost always sung a capella. When instrumental music was added, the guitar became most effective because of its affinity to the African banjo and it permitted the performer to sing while he played. The blues changed when brass instruments were mastered by black musicians, and jazz was born.

Jazz sounds began in New Orleans where blacks were encouraged to sing and play, and their music had a specific value. Louis Armstrong, Sidney Bechet, "Jelly Roll" Morton, Joe "King" Oliver began their climb to fame in the Louisiana city. Jazz reached its peak in Chicago which supplied the famous nightclubs and ballrooms in which entertainers could perform.

In 1922 Duke Ellington brought his first orchestra, the Washingtonians, to Harlem and to Broadway, creating the "jazz beat". From that date, the interest in black musicians began to grow. Many others emerged—Fletcher Henderson who did arrangements for Benny Goodman, Ella Fitzgerald, Teddy Wilson, and Bessie Smith who many think of as one of the great blues singers. (Students might be interested in the fact that Bessie Smith died as a result of an automobile crash—she was taken to a white hospital which refused to treat her).

The Harlem Renaissance changed many white opinions of the Negro. Alan Locke stated:

"It must be increasingly recognized that the Negro has already made very substantial contributions, not only in his folk-art, music especially, which has always found appreciation, but in larger, though humbler and less acknowledged ways. For generations the Negro has been the peasant matrix of that section of America which has most undervalued him, and here he has contributed not only materially in labor and in social patience, but spiritually as well. The South has unconsciously absorbed the gift of his folk temperament. In less than half a generation it will be easier to recognize this, but the fact remains that a leaven of humor, sentiment, imagination and nonchalance has gone into the making of the South from the humble unacknowledged source. A second crop of the Negro's gifts promises still more."

Another black writer George S. Schuyler came to another conclusion.

"New art forms expressing the 'peculiar' psychology of the Negro were about to flood the market; in short, the art of Homo Africanus was about to electrify the waiting world. Skeptic patiently waited. They still wait. True, from dark-skinned sources have come those slave songs based on Protestant hymns and Biblical texts known as the spirituals, work songs

and secular songs of sorrow and tough luck known as the blues, that outgrowth of ragtime known as jazz and the Charleston, an eccentric dance invented by the gamins around the public market place in Charleston, S.C. No one can or does deny this. But these are contributions of a case in a certain section of the country."

Langston Hughes commented:

"Our folk music, having achieved world-wide fame, offers itself to the genius of the great individual American Negro composer who is to come. And within the next decade I expect to see the work of a growing school of colored artists who paint and model the beauty of dark faces and create with new technique the expressions of their own soul-world. And the Negro dancers who will dance like flame and the singers who will continue to carry our songs to all who listen—they will be with us in ever great numbers tomorrow . . . an artist must be free to choose what he does, certainly, but he must also never be afraid to do what he might choose."

SUGGESTED ACTIVITIES

1. Have students bring jazz albums to class for listening and discussion.
2. Students might do research on one or two of the following and might discuss their contribution to American life:

Billie Holiday
"Cannonball" Adderly
B. B. King
Jimmy Rushing
Gwendolyn Brooks
James Bland

Dizzy Gillespie
Miles Davis
Count Basie
Charlie "Bird" Parker
LeRoi Jones
Mottwilda Dobbs

3. Have the students evaluate the poem, "I TOO" by Langston Hughes, "CHANGE" by LeRoi Jones, and "Ode to Ethiopia" by Paul Lawrence Dunbar.

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THE HARLEM RENAISSANCE

Student Card

29

It began in the crowded side streets of New York's black section and spread across the country in just a few short years. Before it was over, the Harlem Renaissance had produced more outstanding contributions by black artists than perhaps any other period in American history.

Like any great period of cultural growth, it is hard to say exactly when the Harlem Renaissance began or when it ended. Perhaps the best estimates might place the beginning in the years just before World War I, and like so many other movements in America, it seemed to die out in 1929 with the coming of the great depression. The years in between, however, were filled with some exciting achievements.

In the field of literature the black artist produced works which were more outspoken than ever before. Although writers such as Aesop and Alexander Dumas proved that blacks of the past had certainly had literary ability, there had never before been so many blacks turning out so many quality works at one time. In Harlem, Claude McKay wrote *Home to Harlem* and *Harlem Shadows*, both novels which vividly pictured the hard life of the urban Negro.

Outside of New York City poets James Weldon Johnson, Langston Hughes, and Countee Cullen were making international reputations for themselves. Johnson's poems "The Creation" and "God's Trombone" are still favorites in oratory contests, while the works of Langston Hughes have become standard additions to high school literature texts in virtually every state. Other black writers, including Nashville's Arna Bontemps, were helping to make this period one which would pave the way for a later and even more outspoken generation of writers—one that would include such names as Ralph Ellison, James Baldwin, and LeRoi Jones.

The Harlem Renaissance was by no means an isolated phenomena in America. If black writers were breaking new artistic ground, so too were white authors such as Ernest Hemingway, F. Scott Fitzgerald, and Sinclair Lewis. For the black man in America however, the idea of major artistic contribution was something new.

The old "Uncle Tom" and minstrel stereotypes of the Negro were disappearing from the entertainment scene and were being replaced by performers such as Paul Robeson and Bill Robinson who sang and danced to the music of such black composers as W. C. Handy and Mable Sissle. These were the forerunners of such modern musical theater names as Ossie Davis and Melba Moore.

For those who preferred the stronger, more soulful music, whose beat echoed the cries of generations of anguished blacks, there was New York's Cotton Club, where a young lady named Lena Horne sang and danced to the music of the yet unknown Duke Ellington. If one liked the fast life, there were always the speakeasies where he might hear a rising young star like Louis Armstrong belting out the blues on his horn.

The Harlem Renaissance had its painters too — Aaron Douglas and sculptor Meta Fuller. Indeed, there was hardly an area left untouched; in the field of the social sciences Dr. Carter Woodson wrote one of the most comprehensive histories of the Negro church ever attempted.

To sum up the spirit of the Harlem Renaissance is no easy task. Perhaps it can best be described as a reflection of a people—a people who have known oppression and bondage, despair and poverty, pain and suffering. It was a reflection of a people who had lived for a long time in the shadow of democracy, and who, for the first time in a while, were beginning to experience the feelings of joy and excitement that come with the first glimpses of hope and the belief that tomorrow might just be better than today.

SUGGESTED ACTIVITIES

1. Make a more extensive list of blacks who contributed to the Harlem Renaissance.
2. Do you feel that these black artisans are better than those of the Renaissance? If so, who.
3. Do the talents of these people show anything about how the Negro feels? Is he justified?
4. Select one work by any of the artists mentioned and evaluate it in terms of its effectiveness in making you feel a little of what it might mean to be black.

THE DEPRESSION AND THE NEW DEAL

Teacher Card

30

There were three aspects of the Roosevelt administration that held strong attraction for the black people—the personalities and concerns of Mrs. Roosevelt and Secretary of the Interior Harold Ickes, plus the relief program.

When President Roosevelt took office, he knew little about the black people. He received many black visitors and with his wife visited black organizations and institutions; one of the blacks he befriended was Mary C. Bethune—an educator who headed Bethune Cookman College and the National Council of Negro Women.

President Roosevelt appointed blacks in advisory positions. These men included: William H. Hostie, Eugene K. Jones, Robert C. Weaver (who later became a member of the true cabinet of President L. Johnson), Robert L. Vann, Laurence A. Oxley, Mrs. Bethune, Frank S. Hanes, Edgar Brown, and William Trent; these became known as the Black Cabinet.

Roosevelt's plans to bring the country out of depression were considered radical to some. The most prominent ones that aided Negroes were:

1. The NIRA—National Industrial Recovery Act — which stimulated industries, guaranteed a minimum wage, and abolished employment of children under 16.
2. AAA—The Agriculture Administration Act—which organized the Southern Tenant Farmer's Union. The Farm Security Administration which outlawed discrimination in the purchase of farm lands.
3. The NYA—National Youth Administration headed by Mrs. Bethune which insured fair treatment of blacks and taught trades to the youths.
4. The CCC—The Civilian Conservation Corps—which set up camps for teen-age youths to work in forest and conservation areas. Some 200,000 young blacks benefited from this program.
5. The FHA—Federal Housing Authority and Home Owners Loan Corp. aided those who wanted to purchase homes.
6. The PWA—Public Works Administration.
7. The Work Progress Administration provided jobs and training of skills.
8. The Social Security Act provided old age and unemployment insurance. Many blacks were excluded from this bill.

These programs were administered with less discrimination against blacks in the North, causing many Negroes to migrate and increasing the Democratic votes in the North.

After a conference with A. Phillip Randolph about a march on Washington because of the poor labor conditions in the U.S., President Roosevelt organized the Fair Employment Practice Committee which helped the situation, and the march was called off.

By 1940, more than 100 competent Negroes held responsible positions in the Roosevelt Administration. The talents of these men were recognized and were used to aid in solving the nation's problems.

SUGGESTED ACTIVITIES

1. Have the students investigate and find out what blacks achieved in sports and the arts during this period. Have them write a paper on these and include the obstacles which had to be overcome.
2. Black writers began writing about the Negro's struggles and giving the hardships of their life during those times. Two of these writers are Richard Wright and Willard Motley. Select any one of their early works and have the students read it and give an account of Negro life during the Depression of the New Deal.
3. Have the students do research on the cultists during this period and discuss. Did they aid the people in any manner in solving their living conditions?

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THE DEPRESSION AND THE NEW DEAL

Student Card

30

In 1929, the stock market crashed and brought the great depression to America. Unemployment affected Negroes more than any other group, and even the positions that had been traditionally "Negro," such as maids, cooks, and janitors were being taken by whites.

On July 31, 1930, state auditors closed Jesse Bingo's bank (a black-owned bank on 35th on the "South Side" of Chicago.) The word spread very quickly through the black neighborhood. Crowds gathered in the streets, some people crying, others wringing their hands. By August 16th, three banks in this area had been closed. The *Chicago Defender*, the Negro weekly, wrote: "Don't lose faith." But by August 23, it had changed its words to "Get fixed. Times are not what they used to be. There is no use shutting our eyes to this fact. Prosperity has gone into retirement . . . Our advice is for everyone to get something, and hold onto it. Get it in the city, if possible, but, failing this, start toward the farm before the snow flies . . ."

What was happening to the Negro in America during this period could not be ignored, especially in Chicago, site of one of the largest Negro populations. According to Robert Goldston, "Of the 12 to 15 million Americans without jobs . . . three million (one quarter to one fifth, although Negroes formed only 10% of the U.S. population.) The specter of starvation and homelessness, never far from the Negro, were now suddenly knocking violently at his door." About one out of every four Negroes in America was on relief, both North and South. In Chicago hardly a day went by without wholesale firing of Negroes.

In this same year, 1929, the Negroes began protest movements in Chicago. They became aware of a slogan "The Negro—the last hired—the first fired." The first of the movements was started in the store front churches on the South Side. The ministers would preach sermons on "The Double-Duty Dollar" which meant Negroes should buy from Negroes and put the money on their neighborhoods and "advance the race." One such sermon was: "Tomorrow I want all of you people to go to these stores. Have your shoes repaired at a Negro shop, buy your groceries from a Negro grocer . . . and for God's sake, buy your meat, pork chops, and yes, even your chitlings, from a Negro butcher. On behalf of the Negro ministers of Chicago, I wish to commend these Negro businessmen for promoting such an affair, and urge you again to patronize your own, for that is the only way we as a race will ever get anywhere." The white businesses that were housed in the Negro neighborhoods were attacked for firing or not hiring Negroes. The campaign slogan was "Spend your money where you can work." A group of pickets began walking in front of one of the chain stores—as a result three Negro girls were hired by the store which had never had Negro employees before.

The boycotts proved to be successful in opening up a few hundred white collar jobs. However, it did not solve the problem of unemployment of thousands of others. As a result, the Negroes led riots against the white laborers

who came to work in their neighborhoods. In one instance a mob of unemployed Negroes attacked a group of white laborers who were laying a street-car track in the Black Belt and chased them from the site. The Negroes refused to leave the spot until the Mayor, a black Congressman, and several company officials had assured them that colored workers would get a share of the track-laying job."

One solution for payment of rent was developing in New York called "House Rent Parties". The renters would clear a room, leaving a battered piano and some dancing space. Chitlings, pigs feet, black eyed peas, and greens would be cooked. Corn whiskey, home brew, or bath tub gin was also available. The door charge was 15 cents and the more who came to buy and to party, the better. The food and drinks were all to be sold as a way of helping each other survive. In the North and South the Negroes began playing the numbers, or policy. The odds of winning were tremendous, but even so, women, men, and children played. Most black folk would live on a small amount of money because few of them had had adequate incomes.

Churches promised deliverance and many leaders had large followings. One of these was Father Divine of New York, whose followers called him "God." By 1930, he was holding open house and feeding thousands. Father Divine operated grocery stores, laundries, barber shops and restaurants whose proceeds went to aid his followers. For a dime, one could purchase a full meal.

Gradually the Republican grip on the Negro vote was broken when blacks began to "vote for bread and butter instead of the memory of Abraham Lincoln." By 1936 most Negroes were voting for Democrats. Franklin Delano Roosevelt's platform, called the "New Deal," was a series of relief programs aiding the poor and unemployed. The Negroes benefitted from the programs greatly. President Roosevelt organized a group of blacks (Black Cabinet) to help construct the types of programs that would give the relief needed for Negroes. Some agencies, in the South especially, were not carrying out the programs as the guidelines had stated, and as a result many Negroes did not receive the benefits. As a result, other movements took place in an attempt to gain equality for the Negro.

SUGGESTED ACTIVITIES

1. Do research and compare the living conditions of Negroes in the 1920's and 30's to those of today.
2. Were the effects of the "Depression" greater on one race than another? If so why? If not, why not?
3. Is there any difference in the causes of riots of Negroes in the late 20's and early 30's and those of the mid 50's to the present?

**BROWN VS. BOARD OF EDUCATION
OF TOPEKA, KANSAS
Teacher Card**

31

A Norwegian correspondent interviewed six Little Rock Central High School students: three white girls (Sammy, Kay, and Robin) one white boy (Joseph), one Negro boy (Ernest), and one Negro girl (Minnijean). An excerpt from that interview is reproduced below.

Minnijean: Kay, Joe and Robin—do you know anything about me, or is it just that your mother has told you about Negroes? . . .

Mrs. Ricketts: . . . Have you ever really made an effort to try to find out what they're like?

Kay: Not until today.

Sammy: Not until today.

Mrs. Ricketts: And what do you think about it after today?

Kay: Well, you know that my parents think that the Negroes aren't equal to us. But—I don't know. It seems like they are, to me.

Sammy: These people are—we'll have to admit that.

Ernest: I think, like we're doing today, discussing our different views, if the people of Little Rock . . . would get together I believe they would find out a different story—and try to discuss the thing instead of getting out in the street and kicking people around and calling names—and all that sort of thing. If . . . people got together, it would be smoothed over.

Kay: I think that if . . . our friends had been getting in this discussion today, think that maybe some of them—not all of them, in time they would change their mind. But probably some of them would change their mind today.

Sammy: I know that it isn't as bad as I thought it was—after we got together and discussed it.

Kay: (Sammy and I) We both came down here today with our mind set on it (that) we weren't going to change our mind that we were fully against integration. But I know that we're going to change our mind.

Mrs. Ricketts: What do your parents say to that?

Kay: I think I'm going to have a long talk with my parents.

(*The Negro in Twentieth Century America* pp. 291-293)

"In the case of the Negro child, his attendance at a segregated school establishes the fact of his "inferiority" since he is aware that his school is generally inferior to the one provided for whites, and that he is being rejected and prevented from associating with the other children in the community. In the case of the white child, his attendance at a segregated school demonstrates to him his "superiority" in terms of whiteness alone and teaches him in a concrete way that the rejected Negro attending the Negro school is inherently "inferior".

"This situation clearly plays a major role in the total pattern of racial attitudes that these children develop. Democratic education cannot be effective in a racially segregated school. Lip service to democratic ideals is contradicted by the concrete fact of the segregation itself. These schools, therefore, stimulate, perpetuate, and reinforce negative racial attitudes in children and are powerful obstacles to the attainment of genuine democratic education." (*Prejudice and Your Child*, p. 33)

SUGGESTED ACTIVITIES

1. "In 1915, South Carolina spent \$23.76 on the average white child in public school, \$2.91 on the average Negro child. As late as 1931, six southeastern states (Alabama, Arkansas, Florida, Georgia, North and South Carolina) spent less than a third as much per Negro public-school pupil as per white child. Ten years later spending for the Negro had risen only to forty-four per cent of the white figure. At the time of the 1954 decision, the South as a whole was spending \$165 a year for the average white pupil \$15 for the Negro." (*Portrait of a Decade*, p. 17)

How does the information above weaken the "separate but equal" argument?

2. When the Supreme Court struck down *de jure* segregation, many Southerners were quick to point to the *de facto* segregation in Northern states. Segregated housing patterns had often led to segregated schools in the absence of any legislation designed to establish segregated schools. Have students research recent court decisions in order to discover how *de facto* segregation has been handled. Refer to the *Negro in Twentieth Century America*.

3. Some students may wish to study Nashville's policy concerning expenditures for black and white students in the past and present.

4. Other topics for further research are James Meredith's enrollment at Ole Miss in 1962 and Autherine Lucy's attempt to enter the University of Alabama in 1956.

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The Negro in Twentieth Century America, John Hope Franklin, and Isidore Starr, eds., New York, Vintage Books, 1967, pp. 276-321.
The Supreme Court on Racial Discrimination, Joseph Tussman, ed., New York, Oxford University Press, 1963, pp. 65-84, 38-42, 44-46.
 The Race Relations Information Center Library, 1109 Nineteenth Avenue South, is an excellent source of information for Nashville events.

BROWN VS. THE BOARD OF EDUCATION OF TOPEKA, KANSAS

31

Student Card

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws." (The Fourteenth Amendment)

"The object of the Amendment (Fourteenth) was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish distinctions based upon color, or to enforce social, as distinguished from political equality, or a mingling of the two races upon terms unsatisfactory to either . . . We consider the underlying fallacy of the plaintiff's argument to consist in the assumption that the enforced separation of the two races stamps the colored race with a badge of inferiority. If this be so, it is not by reason of anything found in the act, but solely because the colored race chooses to put that construction upon it." (*Plessy vs. Ferguson*)

"We boast of the freedom enjoyed by our people above all other peoples. But it is difficult to reconcile that boast with a state of the law which, practically, puts the brand of servitude and degradation upon a large class of our fellow citizens, our equals before the law. The thin disguise of "equal" accommodations for passengers in railroad coaches will not mislead anyone, or atone for the wrong this day done." (Harlan dissent, *Plessy vs. Ferguson*)

. . . . "We come to the question presented: Does segregation of children in public schools solely on the basis of race, even though the . . . other . . . factors may be equal, deprive the children of the minority group of equal educational opportunities? We believe that it does . . . To separate them from others of similar age . . . solely because of their race, generates a feeling of inferiority . . . that may affect their hearts and minds in a way unlikely ever to be undone . . . We conclude that in the field of public education . . . "separate but equal, has no place." (*Brown vs. Board*)

Does the last statement by the Supreme Court appear to contradict the first? Yes, it not only reverses an earlier decision, but also a hundred and forty-two years of legal racial segregation.

Louisiana had enacted a Jim Crow transportation law in 1890. When Homer Adolph Plessy, who was one-eighth Negro, entered a railroad car reserved for whites, he was arrested. He challenged the constitutionality of the Jim Crow law. The U.S. Supreme Court, by a vote of seven to one, found the law valid. Justice Harlan disagreed.

Plessy vs. Ferguson established the idea that having separate facilities for blacks and whites was legal, if the facilities were of equal quality. Segregation was challenged in the years to come, and some plaintiffs won their cases, but always on the grounds that the separate facilities for blacks were not equal to the facilities for whites. Not until 1954 did the Supreme Court rule that segregated facilities (schools) could *never* be equal and must be abolished because they violated the Fourteenth Amendment.

This important case grew out of the desire of Oliver Brown that his daughter attend the elementary school a few blocks from their home in Topeka,

Kansas. Linda was refused entrance because the school was all-white, and she was a Negro. When the case reached the Supreme Court, it was combined with similar cases from South Carolina, Delaware, Virginia, and the District of Columbia. At the time, eighteen states including Tennessee and Washington, D.C., required that public schools be segregated. Arizona, Kansas, and New Mexico permitted segregation.

The Supreme Court did not make a snap judgment. It heard both sides and deliberated for a year before unanimously reaching its decision. The justices realized that decision would have far-reaching results not only on education, but also on all segregated facilities. A years later, the Court directed school districts to submit plans for desegregation to district courts "with all deliberate speed." No exact time limit was given because the Court felt local authorities needed time to work out problems involved in changing over to desegregated systems.

By June, 1957 nearly 700 school districts in the upper South had made some attempt to desegregate. However, the Deep South resisted by closing schools, opening "private schools" for whites with state money, and repealing compulsory attendance laws. Some school districts waited to desegregate until taken to court by a parent in the district. These court actions took time and money. In 1956, 101 Southern Senators (with the exceptions of Estes Kefauver, Lyndon Johnson, and Albert Gore) and members of the House denounced the Supreme Court's decision as unconstitutional and pledged to bring about its reversal. White Citizens Councils and the Ku Klux Klan also stirred up opposition.

In September, 1957 world wide attention was focused on the issue when Governor Orval Faubus ordered the Arkansas National Guard to block the entry of nine Negro students into Little Rock's Central High School. President Eisenhower had to send federal troops to Little Rock to protect the students from angry mobs and guarantee them entry to the high school. After the school year was in progress, little trouble occurred between the white and black students. But Governor Faubus closed the schools during 1958-59 to prevent "impending violence and disorder." The schools were reopened in 1959, and by 1968 one-fifth of Central's students were black.

In 1964, Congress provided new weapons with which to enforce desegregation in southern schools. Under the Civil Rights Act of 1964, the Attorney General of the United States is authorized to start lawsuits to desegregate schools, and federal funds can be withheld from school districts which do not desegregate.

The desegregation of public schools in the South has taken place very slowly. In June, 1969 fifteen years after the court decision, only 2.5 per cent of the black children of the South attended integrated schools.

SUGGESTED ACTIVITIES

1. These (segregated) schools are in themselves concrete monuments to the prevailing racial prejudices in a community. Do you agree or disagree with the statement above? Why or why not?
2. List all the advantages and disadvantages of having segregated schools. Do the same for integrated schools. Compare the two lists. Which situation do you find preferable? Why?
3. Find the meaning of *de facto* segregation. How is it different from the segregation that comes through Jim Crow laws? Should *de facto* segregation continue? If not, how should it be ended?

NON-VIOLENCE: A POINT OF VIEW

Teacher Card

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I. Additional Information

A. Biographic information on Dr. King:

He was born in Atlanta in 1929, the son and grandson of Baptist ministers; he inherited "protest" from his grandfather, A. D. Williams, who led a boycott against an Atlanta paper which spoke lightly of Negro voters and was also a leader of a protest group which pressured into existence a black high school for Atlanta. King went to all male Morehouse College in Atlanta, to Crozier Divinity School, and later received his Doctor of Divinity degree at Boston University. It was in Boston that he became aware of civil disobedience and non-violence themes. He was influenced by Walter Rauschenbush's book *Social Principles of Jesus*, and a lecture by Mordecai Johnson, President of Howard University. After graduation, King went to Montgomery, Alabama, and became pastor of the Dexter Avenue Baptist Church. From this pulpit, he organized the first bus boycott which had been inspired by Rosa Parks, a Negro lady who had refused to move to the back of the bus.

- B. It should be stressed that Dr. King depended highly on religion in his movement. He stressed love as the way to show people the error of their ways.
- C. The basic tenets of Dr. King's movement should be stressed:
 - 1. offer active, but nonviolent resistance to evil
 - 2. awaken moral shame in an opponent to redeem him
 - 3. attack the evils of the system rather than the persons involved
 - 4. accept, but do not inflict violence
 - 5. act out of love
 - 6. have faith that justice is at the heart of the universe
- D. The effects of the 1964 Civil Rights Act should be noted, as it came about partially from the non-violence movement. The Act:
 - 1. forbade discrimination in most places of public accommodation
 - 2. gave the Attorney General the power to protect citizens against discrimination and segregation in voting, education, and in the use of public facilities
 - 3. established a Federal Equal Employment Opportunity Commission
 - 4. provided that federal funds could be removed from any federally funded program which showed any form of discrimination
- E. Students might be interested in a 1929 Gandhi quote relating to blacks in America: "Let not the 12 million Negroes be ashamed of the fact that they are the grandchildren of slaves. There is no dishonor in being slaves. There is dishonor in being a slave-owner. But let us not

think of honor or dishonor in connection with the past. Let us realize that the future is with those who would be truthful, pure and loving. For as the old wise men have said, truth never is, untruth never was. Love alone binds and truth and love accrue only to the truly humble."

II. Suggested Answers to Student Activities:

1. Agree: if people see that this method works, then they will try to disobey all laws
Disagree: all unjust laws such as Jim Crow should be abolished—they are contrary to the American way of life—we do need laws, must they be fair to all?
2. Agree: Justice must come quickly—the longer one waits, the longer the injustice remains
Disagree: non-violence is not a new thing—it goes back at least 100 years it tends to evoke more sympathy, does not polarize the races
3. Here is an excellent place to role-play—set up a situation such as a lunch counter, have one group be protestors, another hecklers. Insist on protestors being non-violent; gave out sit-in instructions (formulated by CORE):
 1. don't hit or curse
 2. don't laugh
 3. don't talk with floor walkers
 4. be courteous and friendly
 5. sit up straight and face the counter

SUGGESTED ACTIVITIES

Students could do reports on: Montgomery bus boycott
Freedom Riders
Greensboro Sit-in
March on Washington
Selma March
Southern Freedom Schools
James Meredith

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NON-VIOLENCE: A POINT OF VIEW

Student Card

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In the year 1955 *Brown vs. the Board of Education of Topeka* had come and gone. Yet life was still unequal for black Americans as parts of the Jim Crow world still remained. Obviously the discrimination should be ended, but this was no easy task. Dr. Martin Luther King provided an answer. Using the philosophies and actions of two men, Henry David Thoreau and Mahatma K. Gandhi, Dr. King began the non-violent era of the black civil rights movement.

Thoreau had been born in 1817 in Concord, Massachusetts; he received his formal education at Harvard where he majored in the classics. Thoreau became dissatisfied with life and retreated for two years to Walden Pond where he lived a very meager life, depending mostly on his own efforts for survival. His essay "Civil Disobedience" was written as Thoreau served a prison sentence for refusing to pay taxes which would support the U.S. war with Mexico. In the essay, Thoreau argued: "Unjust laws exist—shall we be content to obey them, or shall we endeavor to amend them . . . If the injustice is part of necessary friction of the machine of government, let it go . . . if the injustice . . . is of such a nature that it requires you to be the agent of the injustice to another, then I say, break the law. Let your life be a counter friction to stop the machine . . . A minority is powerless while it conforms to the majority . . . Under a government which imprisons any unjustly, the true place for a just man is also in prison."

Mahatma K. Gandhi was another advocate of the doctrine of civil disobedience. Born in India in 1869, he grew up in a very strict Hindu family and graduated from Cambridge University in England. In 1919 he began a vigorous protest against what he considered oppressive British rule in India. Believing as Thoreau did that unjust laws should be broken, he began a civil disobedience campaign, adding a new element—non-violence. "Non violence . . . is a rule of conduct for society if it is live consistently with human dignity and make progress toward the attainment of peace," said Gandhi. Allowing no form of physical force by his protestors, he used such tactics as fasting, lying in front of trains, and economic boycotts. After many arrests, threats on his life, and several prison sentences, his efforts were realized when, in 1947, India became independent. Gandhi's assassination in 1948 created a major crisis in India.

Martin Luther King had made a trip to India to visit the "cradle of non-violence" and was most impressed with Gandhi. Using non-violent measures, King set up a chain of events which would end segregation in parts of the U.S. In a letter written to fellow clergymen he explained his ideas.

"You may well ask, 'Why direct action? Why sit-ins, marches, etc.? Isn't negotiation a better path?' You are exactly right in your call for negotiation. Indeed this is the purpose of direct action. Non-violent direct action seeks to create such a crisis and establish such creative tension that a community that has constantly refused to negotiate is forced to confront

the issue. It seeks so to dramatize the issue that it can no longer be ignored . . . We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed . . . You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern . . . One may well ask, 'How can you advocate breaking some laws and obeying others?' The answer is found in the fact that there are two types of laws: there are just and unjust laws. I would agree with Saint Augustine that 'an unjust law is no law at all.' . . . an individual who breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, is in reality expressing the very highest respect for law."

Listed below are some of the injustices committed against the blacks and the non-violent methods used to fight them.

Form of Discrimination	Form of Protest
Segregated: Buses	Bus boycott
Lunch counters	Sit-ins
Transportation	Freedom rides
Stores	Picket lines, demonstrations
Beaches	Wade-ins
Public Libraries	Read-ins
Theaters, Parks	Walk-ins
Churches	Kneel-ins
Scarcity of Negro voters	Freedom schools (voter registration)
High black unemployment	Economic boycott of white businesses

SUGGESTED ACTIVITIES

1. People will disobey all laws if civil disobedience is permitted against all laws. Do you agree; or disagree with this statement? Why?
2. Some have said that the non-violence approach to the problem is too slow. Do you agree or disagree with this statement? Why?
3. Do you feel that you could be non-violent and yet still militant?

BRANCHES OF FREEDOM

Teacher Card

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Additional Information:

Disagreement over strategy and tactics inevitably became intertwined with personal and organizational rivalries. The local and national, individual and organizational clashes only stimulated competition and activity that further accelerated the pace of social change.

Yet there were differences in style. CORE was the most interracial, SCLC appeared to be the most deliberate. SNCC staff workers lived on subsistence allowances and seemed to regard going to jail as a way of life. The NAACP continued the most varied programs, retaining a strong emphasis on court litigation, maintaining a highly effective lobby at the national capital and engaging in direct action campaigns. The National Urban League, under the leadership of the late Whitney Young, became more outspoken and talked more firmly to businessmen who had previously been treated with utmost tact and caution.

The role of whites in the protest movement gradually changed. Instead of occupying positions of leadership, they found themselves relegated to the role of followers. Negroes had come to feel less dependent on whites, more confident of their own power, and they demanded that their leaders be black.

The Marcus Garvey Movement is perhaps the least known of the other movements. After 1919 social and political development for the Negro masses was championed by traditional Negro organizations, such as the NAACP and the Urban League, which pressed campaigns to obtain civil rights and increase employment. However, these organizations lacked the emotional appeal the masses found in Marcus Garvey's Universal Negro Improvement Association.

Garvey, a British West Indian, advocated "back to Africa" as the only solution for the American Negro. He reasoned that white Americans would never treat their Negro fellow citizens justly. By 1923, Garvey claimed six million members in UNIA, but more cautious estimates placed the membership at slightly over a half million. Garvey's most spectacular accomplishment was the organization of the Black Star Steamship Lines. The line was to provide a triangular service between New York City, the West Indies and Africa.

In one two-year period it was reported that he raised over ten million dollars. His organization developed into a multi-million dollar concern, though Garvey himself had no business or financial acumen whatever. In 1925, he was indicted and convicted of using the mails to defraud. After serving two years in the U.S. Penitentiary in Atlanta, Georgia, he was deported to his native Jamaica where he was elected to public office in Kingston. Although removed from participation in American life, Garvey continued to be a popular symbol among Negroes until his death in 1940 at the age of fifty-three.

REFERENCES

Most of the information for this lesson was obtained from previous lessons. However, the following books are good sources for further information:

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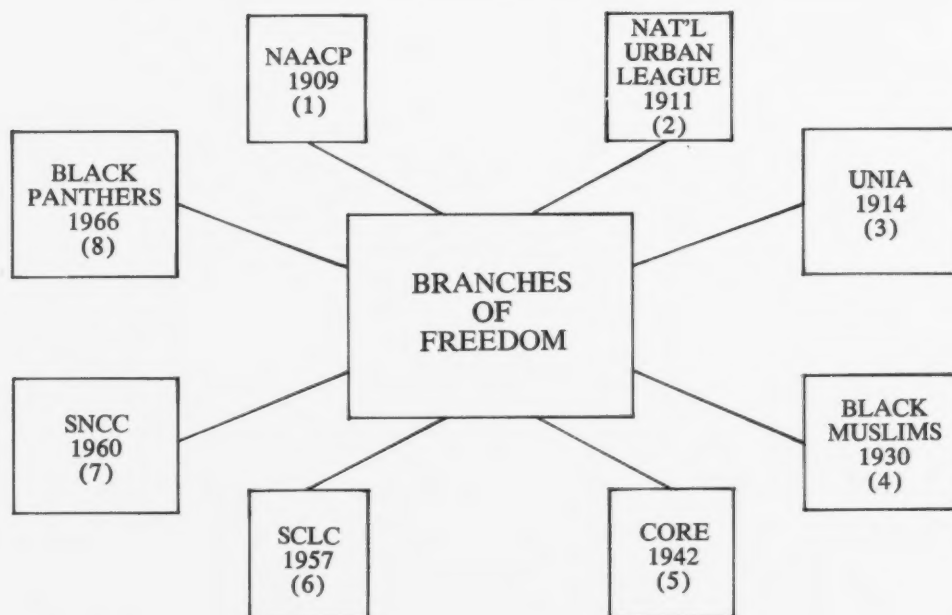
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BRANCHES OF FREEDOM Student Card

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Various civil rights organizations have played important roles in the Negroes' struggle for equal opportunity. While these groups differ in techniques and perhaps in philosophies, they all have one common goal which unites them; to create an American society in which all men are free and equal.

The diagram below describes eight such organizations. The explanation lists persons closely associated with the group (not necessarily the founder) and gives the purpose for which it was organized and date founded.



BRANCHES OF FREEDOM

1. NAACP—1909. W.E.B. DuBois; Roy Wilkins

The National Association for the Advancement of Colored People was largely the work of W.E.B. DuBois and a small group of influential whites. The NAACP stressed political activity and the abolition of all code distinctions based on race or color. It sought to deal with this situation through the courts and legislatures.

2. National Urban League—1911. Whitney Young

The National Urban League was founded by philanthropists and social workers. It sought an economic solution to the Negroes' problems. The League searched out industrial opportunities for Negro migrants to the cities.

3. *UNIA*—1914. Marcus Garvey

The Universal Negro Improvement Association had as its aim to liberate both African and American Negroes from their oppressors. It sought the migration of American Negroes to Africa.

4. *Black Muslims*—1930. Elijah Muhammad

The Nation of Islam has as its goal a separate territory for a Negro state. It offers a practical program of building Negro business through hard work, thrift, and racial unity.

5. *CORE*—1942. James Farmer

The Congress of Racial Equality grew out of the Fellowship of Reconciliation, a pacifist organization, when certain leaders became interested in the use of non-violent direct action to fight racial discrimination. It combined Gandhi's techniques with sit-ins and attacked discrimination in public accommodations.

6. *SCLC*—1957. Dr. Martin Luther King; Ralph David Abernathy

The Southern Christian Leadership Conference was organized to coordinate direct action activities in Southern cities. It used non-violent direct action which attained popularity not only because of the effectiveness of King's leadership but because the older techniques of legal and legislative action had limited success.

7. *SNCC*—1960. Stokely Carmichael

The Student Non-Violent Coordinating Committee's organizational meeting was called by Martin Luther King, but within a year the youth considered King too cautious and broke with him. The organization, composed primarily of college students, was in the forefront of militant demonstrations.

8. *Black Panthers*—1966. Huey Newton; Bobby Seale

The Black Panther Party lists self defense as its most important goal. Its platform states that black people should determine the destiny of the black community.

SUGGESTED ACTIVITIES

1. Since the ultimate goal for these civil rights groups is almost the same, why is there a need for so many?
2. To which group could you more readily associate? Why?
3. What is the main difference between the NAACP and the National Urban League?
4. What two groups do you feel are more closely related? Explain.
5. What two groups do you feel have the least in common? Explain.
6. What is the ultimate goal of these organizations?

THE BLACK MUSLIMS: THE NATION OF ISLAM 34

Teacher Card

It should be stressed that the Nation of Islam is not the same as the religion of Islam. Those three basic differences may be pointed out and discussed. The students may be interested to know that former heavy weight champion Muhammed Ali (Cassius Clay) is a member of the Nation of Islam and Lou Alcindor is a follower of the Islamic religion.

The following information may be helpful concerning the life of Elijah Muhammed.

According to his own story, Poole was born in 1898 in Georgia, the son of a rural Negro preacher. He says that he attended public school in Georgia and worked in the fields to help his family earn a living. In his early twenties, he worked in Macon, Georgia, for the Southern Railway Company and the Cherokee Brick Company, at the latter as a tramrod foreman and builder. He married and had two children before moving to Detroit in 1923. He met W. D. Fard in 1931. As Poole rose in the movement, Fard renamed him "Muhammed." He appointed him chief Minister of Islam, and moved the base of operations to Chicago. After Fard disappeared, Elijah began to teach that Fard was Allah, God in person. With Fard elevated to Allah, Elijah Muhammed took over as His Prophet or as "Messenger of Allah."

The following information concerning the life of Malcolm X may be helpful:

Malcolm X was born Malcolm Little, one of eleven children, in Omaha, Nebraska, about 1925. Later, the family moved to Lansing, Michigan, where his father, a Baptist minister, soon incurred the hostility of his white neighbors because he was so outspoken on racial issues. Malcolm was only six when the family home was burned by the Ku Klux Klan, and his father doggedly rebuilt it in the same neighborhood. In what appeared to be an accident, Mr. Little was killed. Malcolm, however, always believed his father had been murdered by his white enemies. The bitterness of these early years remained with Malcolm until the last years before his murder.

Malcolm X's life was an interesting one. From Lansing he went to Harlem where he learned the ins and outs of the dope racket, the numbers game, bootlegging whiskey, and diverse forms of hustling. He was finally arrested and was jailed in the maximum security prison at Concord, Massachusetts. In 1947, while in prison, Malcolm was converted by one of his brothers who had become a member of Muhammed's Detroit Temple. From then, until his split with the movement and Elijah Muhammed in 1964, Malcolm gave all his time and energies to the Black Muslims.

When he left the Black Muslims, he tried to build a new movement based on his unique and still-developing philosophy of race relations, human rights, and revolution. In his view, the white man and the white power structure were still the enemy. But he now felt it was possible to work with civil rights groups to solve some of the most pressing problems facing the Negro.

Malcolm X is a symbol of the two alternatives Americans face today: a peaceful solution to the racial problem, with Negroes and whites working earnestly together as opposed to hatred, violence and open warfare.

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THE BLACK MUSLIMS: THE NATION OF ISLAM 34

Student Card

"We want to build a nation that will be recognized as a nation, that will be self-respecting and receive respect of the other nations of the earth." Elijah Muhammed, Messenger of Allah

In July, 1930 a stranger suddenly appeared in Detroit. His name was usually given as Wallace D. or W. D. Fard. One of his first converts related: "He came first to our house selling raincoats, and afterwards silks. He told us that the silks he carried were the same kind that our people used in their home country and that he had come from there. So we all asked him to tell us about our own country."

The mysterious stranger suggested a meeting in someone's house in order for him to tell his story. "My name is W. D. Fard and I came from the holy city of Mecca." His light color and "oriental" features fostered the belief that he was a Moslem.

Soon Fard came to be regarded as a prophet. He preached freedom, justice and equality to his black brethren in North America, who he said belonged to the same race as his own.

Fard chose Elijah Muhammed, formerly Elijah Poole of Georgia to serve as chief Minister of Islam, and Chicago was made the permanent base of operation. In late 1933 or some time in 1934, Fard disappeared as mysteriously as he had appeared. Elijah Muhammed began to teach that Fard had been none other than Allah, God in person. With Fard elevated to the status of Allah, Elijah Muhammed took over as His Prophet or as the "Messenger of Allah."

Perhaps the most eloquent spokesman for the Black Muslims was the late Malcolm X. Born Malcolm Little in Omaha, Nebraska, he was converted to the Nation of Islam while in prison. Malcolm swiftly rose to a national prominence approaching that of Elijah Muhammed. He was quick-witted and sharp-tongued and attracted a wide range of audiences with his oratory.

In 1964, Malcolm broke with the Black Muslims following his pilgrimage to Mecca. While there, he was impressed by "the overwhelming spirit of true brotherhood" and the absence of "superiority" and "inferiority" complexes. "My pilgrimage broadened my scope. It blessed me with a new insight. In two weeks in the Holy Land, I saw what I never had seen in thirty-nine years here in America. I saw all races, all colors, — blue-eyed blondes to black-skinned Africans—in true brotherhood! In unity! Living as one! Worshiping as one! No segregationists—no liberals; they would not have known how to interpret the meaning of those words." He returned with a different understanding about the relationship between blacks and whites. Malcolm became convinced that some whites, perhaps many of them, were sincere in their concern over racial injustice. Moreover, he was perfectly willing to have them work to help black men in their struggle for racial justice. While making a speech he was assassinated in 1965 by three gunmen.

Many people have asked, "What do the Muslims want?" Point four in their Ten Point Program gives a most important goal. It reads in part: "We want our people in America whose parents or grandparents were descendants from slaves to be allowed, to establish a separate state or territory of their own—either on this continent or elsewhere."

Many differences exist between the Islamic religion which began in the Middle East and the Nation of Islam (Black Muslims). However, three basic differences are prominent:

- | <i>Islamic Religion</i> | <i>Nation of Islam</i> |
|--|---|
| 1. Allah is the Supreme being (God) | 1. Allah is God in the person of W. D. Fard. |
| 2. Muhammed was the Messenger of Allah after whom there can be no other. | 2. Elijah Muhammed is the Messenger of Allah. |
| 3. The Islam religion teaches the brotherhood of man. | 3. The Nation of Islam believes the white man to be devils. |

The followers of the Nation of Islam seek complete detachment from the American system. They believe blacks should separate from whites, and have made this point by setting up separate facilities.

While aiming for actual physical separation at some future time, Elijah Muhammed has organized his estimated one hundred thousand followers around a blend of religion, black nationalism, black capitalism, and black socialism. He believes that "the most important step people who want to be independent must take is to learn to feed, shelter, and clothe themselves."

By mid-1970, Elijah Muhammed had built a multi-million dollar business and farming complex in which he ultimately planned to include a hospital, a modern bank, a radio and television station, jet passenger planes, and a \$30 million University of Islam campus with science buildings and marina.

The Nation of Islam has amassed a following of over 100,000 and according to Elijah Muhammed, "has given blacks new dignity, self-discipline, and social responsibility."

SUGGESTED ACTIVITIES

1. How did Malcolm X's pilgrimage to Mecca change his outlook on race relations?
2. Do you feel the Black Muslims are justified in seeking a separate black territory? Why?
 - b. What might be some problem to arise from this situation?
 - c. What advantages do you see?
3. Compare or contrast the economic view points of Elijah Muhammed with the philosophy of Booker T. Washington.
4. To what extent do you agree or disagree with Malcolm X's viewpoint after his pilgrimage to Mecca.

THE BLACK PANTHERS Teacher Card

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Additional Information:

The Black Panther Party believes that an armed confrontation may be the only way out. "We feel it necessary to prepare the people for the event of an actual physical rebellion," said Huey P. Newton.

Newton had graduated from Berkeley High School and had attended San Francisco Law School and Merritt College in Oakland. In 1964, after a street fight, he was sent to the county jail for a year on a charge of assault with a deadly weapon. He was in continuous trouble with jail authorities for leading other black prisoners in food strikes and protest demonstrations.

Following a shooting incident in Oakland, California, in 1967, Newton was charged with the murder of a policeman. Black Panther supporters rallied for his release. They felt that the charges against him were not criminal but political.

During his trial, the charge against Newton was changed from first degree murder to voluntary manslaughter. He was found guilty of the lesser charge and sentenced to 15 years in prison.

The following may be used as a source for debate:

The U.S. Constitution grants citizens the right to bear arms. The Black Panthers have made a major point of this right. So have other groups not involved in black militancy, such as the Minutemen. This group feels that it should be armed to fight Communist invaders or sympathizers. Should groups like these which believe that they cannot depend completely on law enforcement agencies for self-defense, be permitted to carry weapons in public?

Additional Questions:

1. Can anything be gained through violent means?
2. Have the Black Panthers helped or hindered the Civil Rights movement? Explain.
3. How do you account for the difference between Justice Department figures of Panther membership and party figures?

REFERENCES

Grant, Joanne, *Black Protest*, New York, Fawcett Publications, 1968, pp. 46, 51, 52.

——— *Ebony Pictorial History of Black America*, Vol. III, Nashville, Southwestern Co., 1971.

THE BLACK PANTHERS Student Card

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"We shall have our manhood. We shall have it or the earth will be leveled by attempts to gain it."

Eldridge Cleaver
Soul on Ice

The above quotation expresses the underlying philosophy of a controversial organization originally called "The Black Panther Party for Self-Defense." It was founded in Oakland, California in 1966 by Huey Newton and Bobby Seale. Seale was the Party's chairman and Newton was the minister of defense, a more important position because the founders had stated that their primary goal is that of self-defense. The Black Panther symbol was adopted, Seale explained, because it was an appropriate one for black people. "It is not the Panther's nature to attack anyone first, but when he is attacked and backed into a corner, he will respond viciously and wipe out the aggressor."

Newton and Seale were also deeply impressed by Malcolm X's emphasis on self-defense and his effort to lead the struggle for freedom "by any means necessary." They frequently quoted his famous statement: "We should be peaceful, law-abiding, but the time has come to fight back in self-defense whenever and wherever the black man is being unjustly and unlawfully attacked. If the government thinks I am wrong for saying this, then let the government start doing its job."

The Panther party program represented one of the first concrete attempts to spell out the meaning of black power. By the winter of 1968, Seale announced four community programs that the Panthers were undertaking as part of their drive to implement the program. These included free breakfasts for needy black children, a petition campaign for community and black liberation schools.

To dramatize their determination to curb what they consider as police mistreatment of blacks, the Panthers instituted armed patrols. This was legal and the Panthers carefully avoided violating the law. Whenever police allegedly harassed ghetto residents, Panthers would arrive on the scene bearing rifles, shotguns, and law books from which they would quote the appropriate section of the legal code being violated by the police. If arrests were made, the Panthers tried to raise bail money.

The Panthers have had numerous confrontations with police. F.B.I. Director J. Edgar Hoover stated that among black radical groups, the Black Panther party "the greatest single threat to the internal security of the country." He accused the party of assaulting policemen and staging violent confrontations with federal authorities throughout the nation.

Party Chairman Bobby Seale rejected the F.B.I. statement and charged the Bureau with harassment designed "to destroy the Black Panther party leadership."

By early 1971, the Black Panthers had split into two factions—one led by

Huey Newton and David Hilliard in Oakland, California, and the other led by Eldridge Cleaver in Algeria. Justice Department estimates listed Panther national membership at five hundred, with half on the West Coast. However, in 1968, party figures boasted thirty-seven chapters across the country and a membership of more than five thousand.

What does the Black Panther party actually want? Party's ten point platform reveals:

1. We want freedom. We want power to determine the destiny of our Black community.
2. We want full employment for our people.
3. We want an end to the robbery by the white man of our Black Community.
4. We want decent housing fit for shelter of human beings.
5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.
6. We want all Black men to be exempt from military service.
7. We want an immediate end to police brutality and murder of Black people.
8. We want freedom for all Black men held in federal, state, county, and city prisons and jails.
9. We want all Black people when brought to trial to be tried in courts by a jury of their peer group or people from their Black communities, and defended by the Constitution of the United States.
10. We want land, bread, housing, education, clothing, justice, and peace, and as our major political objective, a United Nations supervised plebiscite to be held throughout the Black colony, in which only Black colonial subjects will be allowed to participate, for the purpose of determining the will of Black people as to their national destiny.

SUGGESTED ACTIVITIES

1. Explain what Cleaver means by the opening quotation.
2. Why do you think the Black Panthers feel they are justified in making these demands?
3. Make a list of those platform points which you feel should not be granted and a list of those you feel should be granted. Explain the reasons for your choices.

THE STATUS OF THE BLACK IN SERVICE Teacher Card

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Problems of poor organization, improper attitude and some conscious distortion of facts were almost disastrous to the Negro status in the military. The teacher should point out the consistency of maintaining black units that were poorly equipped, untrained, with low morale, lacking black leadership, and full of disillusionment; all these factors deterred the Negro's role on the battle field.

Personalities have purposefully been eliminated from the student's card to motivate research of individual accomplishments. The following table will enable the teacher to lead research and follow-up discussions in the continuing involvement of blacks in the military. (Source: *BLACK AND BRAVE*)

- I. Colonial Period (1619-1770)
 - 1689 Tyng, a slave, was first black casualty in North America
 - 1770 Crispus Attucks, black American colonist slain in Boston Massacre
- II. Revolutionary War (1775-1781)
 - 1775 Lemuel Hayes, Peter Salem, Salem Poor—black Minutemen
 - 5000 black soldiers in Continental Army
- III. War of 1812
 - 1813 black crewmen served with Commodore Perry at battle of Lake Erie
 - 1815 500 black volunteers helped defend New Orleans, led by A. Jackson
- IV. Civil War (1861-1865)
 - 1862 first regiment, Louisiana Native Guard, took black soldiers
 - 1862 Kansas Colored Volunteers fought Confederates in Missouri
 - 1863 Congress authorized general use of black troops, numerous recruits in combat units
- V. Frontier Wars (1870-1890)
 - 1877 Henry O. Flipper, 1st black graduate of West Point, appointed lieutenant with Tenth Cavalry
 - 1870-90 Fourteen black soldiers received Congressional Medal of Honor
- VI. Spanish-American War (1898)
 - 1898 Sixteen regiments of black volunteers plus four regular black regiments saw action
- VII. World War I (1917-1918)
 - 1917 Privates Henry Johnson and Needham Robert first Americans to receive French Croix de Guerre
 - 1917-18 92nd and 93rd black divisions sent to France
 - 200,000 blacks assigned to service and supply units

VIII. World War II (1941-45)

1941 Dorie Miller received Navy Cross for action at Pearl Harbor

1944 all black Air Force unit formed—99th Pursuit squadron

1.2 million black men served in Europe and Pacific (as segregated units)

IX. Korean War (1950-53)

1950 black troops registered first victory at Yech'on

1950-53 integration of companies and squads according to 1948 Truman order

two Negro Congressional Medal of Honor winners

X. Vietnam (1956-)

1963 Secretary of Defense McNamara issued directive opposing all forms of discrimination

1965 P.F.C. Milton Olive posthumously awarded Congressional Medal of Honor

Encourage students to expand this chronology

REFERENCES

Higginson, Thomas W., *Army Life in a Black Regiment*, Macmillan 1962.

Lindenmeyer, Otto, *Black and Brave: The Black Soldier in America*, McGraw-Hill 1970.

Miller, Donald L., *An Album of Black Americans in the Armed Forces*, Watts, 1969.

Quarles, Benjamin, *The Negro in the Making of America*, Macmillan 1969.

THE STATUS OF THE BLACK IN SERVICE Student Card

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The following is from a letter dated October 8, 1917, and written by newspaperman Ralph W. Tyler to the Secretary of War.

"in every one of America's wars, my family has been represented; my brother in the Spanish-American War, my father in the Civil War, my grandfather in the Mexican War, my great grandfather in the War of 1812, and my great-great-grandfather in the Revolutionary War — all served as privates. The family, I think, has earned a commission by this time."

From the above, one can readily see the love, loyalty, and support of country in the constant involvement of the black man in America's struggle to obtain and preserve democracy. Black men and women have fought bravely as combatants against America's every foe from 1652 until the present. Yet many blacks have gone unpraised and have been denied the very benefits of citizenship for which they believed they were fighting.

The scope of the black soldier's dilemma is presented here in outline form for quick reference.

I. Tasks assigned to blacks (often behind the fighting lines)

- A. building of forts, etc
- B. moving of supplies
- C. cooking
- D. serving as: carpenters, construction workers, guides, water carriers, fuel keepers, runners
- E. spying—in Civil War slaves in the field hung specific clothing on clotheslines to denote positions of enemy troops, troop movement, etc.

II. Problems peculiar to blacks

- A. fought only in segregated units
- B. were led by white officers who resented their charges
- C. had difficulty being promoted
- D. received lower pay than whites in comparable jobs
- E. had poorer medical care
- F. lacked equipment—new supplies, etc. given to whites

III. Jim Crow practices against blacks (before World War II)

- A. blacks not allowed to join Marines or Coast Guard
- B. blacks held only menial tasks in Navy
- C. black soldiers placed in separate groups
- D. black officers had separate training schools
- E. black crews were separated from white ones 1917-1940

On July 26, 1948 President Truman by Executive Order abolished segre-

gation in all branches of the armed forces. His order not only provided for equality of treatment, but for rapid enforcement of the changes.

"Almost but not quite," titles the concluding chapter of Otto Lindenmeyer's *Black and Brave*. This signifies the advance in acceptance of the black soldier but leaves one to wonder the direction of complete advancement in all branches of service as well as the black's acceptance and struggles on the home front.

SUGGESTED ACTIVITIES

1. What reason could be given for Tyler's position in demanding a promotion?
2. Why were Negroes successful as Union spies?
3. Cite reasons to support the fact that Negro deaths in wars are so numerous.
4. Select several black military heroes and present biographies of them.

**THE BLACK AMERICAN AS SCIENTIST
AND INVENTOR
Teacher Card**

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Robert Gillette observed: "The history of the Negro in science and medicine records a monumental waste of human talent, punctuated by brilliant. . . contributions to a variety of sciences." Examination of most textbooks, not only in history but in science as well, reveals that these contributions are generally overlooked. This is part of the "crime of omission" that has deprived students of an appreciation of the multiethnic character of our intellectual and material heritage. It is to be hoped that this encounter with some of the pertinent facts will help students appreciate the contributions of black Americans as scientists and inventors.

The discussion questions are obviously intended to lead to the conclusion that Negroes have been and are as intelligent, as capable, and as creative as any other racial or ethnic group in America, and to emphasize the impact of the black American in the areas of science and invention. These questions particularly #3, should elicit some understanding of the extent to which failure to recognize black accomplishments has been due to the loss of identity experienced by the Negro in slavery. Students should be aware also of the limitation of educational opportunity that makes the outstanding achievements of these black scientists and inventors even more significant.

George Washington Carver has long been recognized as a scientist of exceptional ability, and most students have at least a nodding acquaintance with him. They may not be familiar with some of the interesting facts that punctuate his career. He was born in slavery in Diamond Grove, Missouri. His father died soon afterward in a wagon accident, and just on the eve of George's first birthday he and his mother were snatched from their cabin by a band of slave raiders who meant to sell them outside the state.

Moses Carver, the original owner, though a poor man, offered a tract of land as a reward for the return of the mother and a horse for the return of the child. George's mother was never found, but the sickly infant was left by the side of the road. A passerby found the baby and returned him to the Carvers. As he had promised, Moses Carver turned over a horse as the reward.

Schooling was difficult for him to secure, but George Washington Carver was finally graduated from Iowa Agricultural College (now Iowa State University) with a degree in agricultural science. In 1896, he received a master's degree from the same school and became the first Negro faculty member there. His reputation as a botanist spread rapidly, and he was much sought after by Southern Negro colleges. He accepted an offer from Booker T. Washington to come to Tuskegee Institute as head of agricultural research and teacher of natural sciences. Dr. Carver refused to patent any of his discoveries "God gave them to me," he said. "How can I sell them to someone else?" He cared little about money and never accepted salary raises at Tuskegee. He held honorary degrees, spoke before Congressional leaders in Washington, was honored by President Franklin D. Roosevelt, and counted among his friends many famous people of his time.

This subject—THE BLACK AMERICAN AS SCIENTIST AND INVENTOR—obviously offers an excellent opportunity for individual and/or group activities and reports. Interested students might enjoy preparing an exhibit demonstrating the many products Dr. Carver developed from the peanut and/or sweet potato. An attention-getting bulletin board could be arranged under the title: "Who's Who Among Black Scientists and Inventors." A game based on the information found on the student card could be constructed and played by the class. Any one of the scientists or inventors included in the study would make an interesting subject for individual study.

Other black scientists and/or inventors that students would find worthy of investigation include:

1. Dr. Revlon—space scientist and rocket specialist
2. Dr. Ernest Just—biologist
3. Dr. Theodore K. Lawless—one of the world's leading dermatologists, famous for this work in the treatment of leprosy and syphilis
4. Dr. Vance Marchbanks—aviation and space medicine
5. Onesimus—slave belonging to Cotton Mather who was a key figure in the campaign for inoculation against smallpox (also spelled Oneissimus)
6. James A. Parson—metallurgist
7. Norbert Rillieux—whose work has been described as the "greatest in the history of American chemical engineering"
8. Dr. Charles Henry Turner—biologist, specializing in the study of insects
9. Martin R. Delaney—ethnologist; Frederick Douglass said to him: "I thank Him for making him a black man."
10. Dr. Ulysses Grant Dailey—surgeon
11. An extensive enumeration of Negroes in science and industry may be found on page 49 of Russell Adams' *Great Negroes Past and Present*

REFERENCES

The sources from which this material has been drawn are too extensive—and too scattered—to be listed here. There are two references, however, that are of special value. Russell L. Adams' *Great Negroes Past and Present* (Afro-Am Publishing Company, Chicago, 1964) provides an extensive list of Negro scientists and inventors. A small pamphlet published by Western Electric entitled *Legacy for All* contains unusual information not found elsewhere.

THE BLACK AMERICAN AS SCIENTIST AND INVENTOR Student Card

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Though the details may be hazy, most Americans have heard of George Washington Carver and the miracles he brought with the lowly peanut and the sweet potato. Some are even aware that from the peanut he developed more than three hundred products including milk, butter, cheese, condiments, instant and dry coffee, bleach, plastics, paper, paint, stains, insulating boards, flour, linoleum, ink, cooking oil, wood filler, metal polish, shaving cream and, of course, peanut butter. From the sweet potato he developed some one hundred eighteen products, among which were starch, tapioca, imitation ginger and coconut, syrup, breakfast food, instant coffee, molasses, rope, shoe-black and library paste. From the soybean he obtained flour, breakfast food, and milk. All this was accomplished by a black man born in slavery and "exchanged" in infancy for a horse.

For the most part, however, the names of black scientists and inventors are little known and their contributions largely ignored. No one will ever be able to determine how many discoveries made or devices created by slaves automatically became the property of their masters. It is said, for example, that Jo Anderson, a Negro on Cyrus McCormick's plantation, made a major contribution to McCormick's harvester, but Anderson is listed in the records simply as a helper. Another black, whose name is not even on record, is supposed to have contributed much toward the invention of the cotton gin. It was the vacuum pan invented by Norbert Rillieux, a free Negro, in 1846, that vastly improved the refining of sugar and thereby helped develop the sugar industry in Louisiana.

In 1913, Henry E. Baker, a Negro who was assistant examiner for the United States Patent Office, made a detailed study of black inventors. He found that blacks had been granted approximately one thousand patents in fifty years that had elapsed since emancipation. He discovered that blacks had received patents on hundreds of items we use every day, including: a folding bed, letter box, ironing board, detachable car fenders, various models and improved versions of printing presses, elevators, fire extinguishers, steam engines, eggs beater, potato chips, ice cream, and player piano.

Black scientists and inventors have made a wide variety of contributions to American life and progress. Did you know, for example, that a black man:

1. invented the gas mask and the automatic traffic light (Garrett A. Morgan)
2. performed the first open heart surgery (Dr. Daniel Hale Williams in 1893)
3. developed a process for the preservation of blood plasma (Dr. Charles Drew)
4. at the age of twenty-four sent the United States government plans for rockets; later when the government was having trouble launching rockets, it

sought his assistance; so impressive was his knowledge that three of his inventions were classified as top secret by the Navy (Joseph Blair)

5. published a document, essential to the flight of astronaut Alan Shepherd, that outlined a method by which Shepherd's position in relation to our planet could be known at each moment of the orbit (this time it was a woman: Catherine Johnson)

6. was named by the American College of Cardiology as the Outstanding Young Investigator of 1964 for his pioneering work in human kidney transplants (Samuel Kountz)

7. invented an incandescent electric light (Lewis Latimer)

8. finally produced and patented a machine that could make a complete shoe, mechanizing the lasting process, and thereby laid the foundation for the shoe industry in the United States (Jan Matzeliger)

9. is responsible for the expression "the real McCoy"—meaning genuine—because he was a mechanical engineer of such exceptional ability; he secured fifty-seven patents (Elijah McCoy)

10. invented the air brake (which sold to the Westinghouse Air Brake Company), the induction telegraph that allowed person on moving trains to send and receive communications, and the "third rail" that permitted the electrification of New York's transportation system; he received one hundred fifty patents (Granville Woods)

11. extracted from the soybean an ingredient to relieve inflammatory arthritis (Dr. Percy Julian)

12. built the first practical refrigerated truck and designed the first portable x-ray machine. (Frederick McKinley Jones)

SUGGESTED ACTIVITIES

1. What does all this information tell you about the black man?
2. How do the achievements described above compare with the achievements of white scientists and inventors?
3. How do you explain the fact that we hear so little about the achievements of black scientists and inventors?
4. Which of the inventions listed affect your daily life? How has the black scientist/inventor made a difference in our standard of living in America?